Some BRIEF

Animadversions

UPON

Mr. *ALLEN*'s ESSAY,

To Prove

The Common Practice of Singing in Rhime, with conjoined Voices, as it is now used in their Congregation, to be a Christian Duty:

WHEREIN

His Arguments are Examined and Refuted.

By *William Russel*, Doctor in Physick, of the famous University of *Cambridge*.

זֶה הוּא בְנִי וִידִידִי אֲשֶׁר בּוֹ רָצִיתִי אוֹתוֹ שִׁמְעוּ׃

Hic est meus charissimus Filius, qui mihi acceptus est, hunc audite, Mat. 17. 5.

Nec enim sumus ut multi, qui divinam doctrinam caponantur: — For we are not as many, which corrupt the Word of God, 2 Cor. 2. 17. which mix their own Inventions with it.

LONDON, Printed for the Author, 1696.

THE Epiſtle Dedicatory, TO

The Meſſengers, Elders and Brethren of the Baptized Churches: Grace and Peace be multiplied unto you, through the Knowledge of God, and of Jeſus our Lord.

Much honoured Fathers and Brethren,

I *Do the rather chooſe to dedicate this Treatiſe unto you, becauſe ſome of you are the moſt competent Judges of the Controverſie herein contained. It is alſo your Buſineſs, in a more eſpecial manner, to preſerve the Churches of Chriſt committed to your Care and Charge, from all Error and Innovation in matters of Religion, ſo far as it's poſſible: You being God's Watch-men, whom he hath appointed to give Warning to his People, upon the knowledge of any approaching Dangers.*

And having communicated to many of you, when lately aſſembled in this City of London, *my Deſign in this Publication; as alſo to divers worthy Brethren who reſide therein: And meeting with a ſufficient Encouragement and Approbation thereto, as a thing tending to the Glory of God, the Preſervation of the Churches from Error, and the reducing ſuch that have gone aſtray, and reſtoring them to that Peace and Union they enjoyed, before the time they were diſturbed and divided by ſome late Troublers of the Churches, who have introduced this new Humane Invention of Singing* David's Pſalms *in Rhime and Metre, with conjoined Voices,* &c. *as a Church Ordinance, amongſt us, for which there is neither Precept nor Precedent in all the New Teſtament; I have therefore proceeded in the Publication thereof, and in this Dedication to you.*

Honoured and Beloved Brethren,

You will find in this Treatiſe ſeveral things (which to me ſeem very conſiderable) that I have animadverted upon. As,

1. *Their Juſtifying ſeveral Additions to the Word of God, upon which much of the Controverſie depends; as the Word* Sung, *&c. which is added in divers places in our late Engliſh Tranſlation, and is not to be found in the Original Greek Text.*

2. *Their*

2. *Their Detracting from the Word of God, in leaving out ſeveral words that are in the Original Hebrew Text; as in* Pſalm 148. 1. *they have left out theſe words,* הַלְלוּ אֶת־יְהוָה, Halelu & Jehovah, *which contains ſeven Syllables, and fifteen Letters; and is in Engliſh,* Praiſe ye the Lord. *And this is done on purpoſe to deceive their unlearned Reader, as you will ſee by what I have obſerved at large upon the place.*

But I am told by ſome, it hath been ſaid in their defence, That there is a ſtroke — betwixt the other words, to ſignifie this omiſſion.

I am ſorry that any Man of Underſtanding ſhould frame ſuch an Excuſe, either for Himſelf or Friend: For it is not only manifeſt to all that underſtand Hebrew, *that there are two ſuch ſtrokes — in the Original Text, in that very line; but alſo to every Reader, that Mr.* Allen *hath put down two ſtrokes —— alſo in the ſame line, in his Book: And twice more, in the ſecond Verſe, there is the ſame ſtroke — put in by him: And twice more in* Pſal. 8. 4. *although he hath not left out any one word in thoſe other places which are in the Original Text. And in caſe I ſhould beſtow the Pains and Trouble to examine it, I doubt not to produce Five hundred places in the Book of* Pſalms, *in Hebrew, and ſome Thouſands in the* Old Teſtament, *where the ſame ſtroke is uſed to unite words together.*

gether. Makkaph *is the name by which this* (—) *ſtroke is called by the Hebricians, and is put to join two, and ſometimes three words together, as appears by the following Example:*

Gnal-phalgei-majim, עַל־פַּלְגֵי־מָיִם, *ſee* Hanterd Knollis, Rud. Heb. Gram. pag 8. *and* Ludov. de Dieu, Gram. Hebr. *&c. but never to ſignifie words omitted, as they pretend. It's often uſed in Engliſh words, in the ſame ſence, as,* Prieſt-hood, Man-hood, Birth-right, Four-footed Beaſts, Eaſter-day, Whit-Sunday, Common-Prayer, *and many other words wherein it's uſed, not to ſignifie any thing left out, but to unite them together. But however, this is an acknowledgment of their leaving out thoſe words I have charged them with, out of the Original Text: And the reaſon is obvious, becauſe it ſhould ſeem to be metre, to make good his Aſſertion, although it was otherwiſe in the Word of God. But who gave them Authority to deal thus deceitfully with the Divine Oracles? And indeed, this Excuſe ſerves only to aggravate their Offence.*

I do not therefore any longer wonder to find them ſometimes make ſo bold, as ſome of them do with humane Authors, to miſ-repreſent them, when they dare to deal thus by the holy Scripture.

There are divers Abuſes of that kind took notice

notice of by thoſe Elders who examined the Writings of Mr. Keach, *and his learned Hand, about Singing, who have charged the ſame upon them in print, to which I refer the Reader.*

There is one Inſtance I ſhall obſerve in this place; and the rather, becauſe Mr. Allen *refers us to that learned Hand, about the word* ὑμνέω, *and calls him* a Learned Miniſter of Chriſt, *&c. where, ſpeaking about the ſignification of* ὑμνήσαντες, hymneſantes, *in* Mat. 26. 30. *he ſaith, The following words not being well render'd by Mr.* Tymme, *I ſhall ſet down, they are theſe,* Græcum verbum laudem quidem; maxime quæ Deo debetur, includit; non autem neceſſario evincit; quod Cecinerint. *The Greek word indeed includes* Praiſe, *chiefly that which is due to God; but it doth not neceſſarily evince that they ſung. But I pray, how doth this learned Miniſter (who is one of Mr.* Allen's *five Champions) render it?*

The Greek word indeed (*ſaith he*) includes *Praiſe,* chiefly that which is due to God; but undoubtedly it doth evince that they Sung. *From ſuch Tranſlators,* Libera nos Domine. *What an Abuſe was this upon his Engliſh Reader? For they could not examine the matter themſelves, (although every one that underſtands Latin, might ſee the fallacy at the firſt view.) But they knew that*

Book was moſt likely to fall into the hands of more that did not underſtand it, than of thoſe that did, and of ſuch who would take it upon truſt from ſo learned a Hand.

Theſe are ſome of thoſe Stratagems where-with they endeavour to beguile ignorant and unſtable Souls; and ſo long as they ſhall continue the Uſe of ſuch Practices, they muſt expect to hear of them, that ſincere Souls may avoid being taken in the ſnare.

3. *I have alſo took notice what ſmall regard they have hitherto taken of ſome of the moſt material Paſſages that have been alledged againſt this their Practice of Singing in Rhime, &c. by Mr.* Iſaac Marlow, *Mr.* Kiffen, *Mr.* Steed, *Mr.* Barrett, *Mr.* Man, *and the Author of the late Queries; and of their preſenting the World in Print with the ſame Arguments which had been ſufficiently confuted, and that ſome years before* Mr. Allen *and theſe five Gentlemen uſher'd his Book into the World. This is indeed the way to enrich the Printer, but not to put an end to the Controverſie, nor ſatisfie the Conſciences of ſincere Chriſtians by the Word of God. It is very troubleſom to contend with ſuch that will not be perſwaded to ceaſe practiſing that which hath no Foundation in the Holy Scriptures, but is built purely upon Humane Authority, when it is made out ſo to be with the greateſt clearneſs of evidence that*

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men can deſire. I ſee it's a great miſchief, even to the beſt of men, publickly to defend an Error, for they lie under a temptation to continue that Oppoſition, for Reputation-ſake: And therefore how cautious had all Chriſtians need to be, how they eſpouſe any one thing without undoubted Authority.

The Philoſophers of our Age are far more cautious of being deceived in the knowledge of Natural things, than our Divines are about Spiritual; for they will not admit of any one thing to be true, upon the higheſt Probability imaginable, unleſs there can be given a Demonſtration of it, ſuitable to the nature of that Science: And therefore Des Cartes *lays this down as a Rule to direct them, That nothing be admitted for truth, but what they can have a clear and diſtinct knowledge of; and therefore ſaith in his Book,* Principiorum Philoſophiæ, *par.* 1. *pag.* 11. Certum autem eſt, nihil nos unquam falſum pro vero admiſſuros, ſi tantum iis aſſenſum præbeamus, quæ clarè & diſtinctè percipiemus.

Now, in Divinity we have as certain a Rule to walk by, both in the Credenda *and* Agenda, *and a more certain than they can have in Natural Philoſophy, and yet men Err more about it;* Credenda eſſe omnia quæ à Deo revelata ſunt, quamvis captum noſtrum excedant.

Agenda eſſe omnia quæ à Chriſto præcepta ſunt. *We are to believe all things which we know to be divinely revealed, as they are ſo revealed, altho' the* Modus Operandi *be unknown to us. As in the Creation of the World, and the Incarnation of the Son of* God, &c. *we are bound to believe theſe things to be true, becauſe revealed, altho' we cannot form any Idea in our minds how either the one or the other was effected, or elſe you muſt deny all the Fundamental Truths of Religion, even God himſelf.*

As to the Agenda, *the things to be performed in Divine Worſhip, we have a moſt certain Rule to direct us from God himſelf, for he hath commanded us to hear his Son, the Lord Jeſus, in all things relating thereunto: He hath appointed him (as Mediator) to be the Prieſt, Prophet, and King, in and over his Church, to teach and govern them by his Laws; he is that one Law-giver, who is able to ſave and to deſtroy.*

We have therefore nothing to do about inſtituted Worſhip, but to ſearch into the Scriptures of the New-Teſtament, to find what Chriſt hath commanded, and to obey him in it.

And if any one propoſes any thing to us about Divine inſtituted Worſhip that is not there written, to reject it.

And

And therefore we refuſe to practiſe ſinging, as our Brethren do, becauſe there is no Precept nor Precedent for it, from our only Law-giver, the Lord Jeſus. And we have great reaſon ſo to do, for it is written, The Prophet that ſhall preſume to ſpeak a word in my Name, which I have not commanded him to ſpeak, even that Prophet ſhall dye, *Deut.* 18. 20. *much more if we ſhall preſume to practiſe a device of our own, or others, as a Church-Ordinance, which our Law-giver hath not commanded us, (as is the caſe of our Brethren about their mode of ſinging) and yet have the confidence to ſay it is ſo commanded; it's to belye the Son of God, and to procure that dreadful Curſe threatned,* Rev. 22. 18, 19.

4. *I have Animadverted upon their pretence of ſinging, as they practiſe it, to be a moral duty, and have enervated all the Evidence they have given for it, and I hope they will not inſiſt upon that any more.*

But I cannot paſs by one thing, which is worthy Obſervation, that ſome of thoſe five miniſters who have affixed their Names to Mr. Allen's *Book, by way of approbation, ſhould yet omit to practiſe it in their own Congregation: Eſpecially when they tell us in that Book it is a moral Duty, and as ſuch good in its ſelf, good in its own nature, antece-*

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dently to God's commanding it in his Word. Originally written in the Heart of man by nature, and may in a great meaſure be diſcerned without any ſpecial Revelation, and therefore of an univerſal and immutable Obligation. I deſire to know of them, who gave them this power to diſpence with Precepts ſimply moral?

I ſhall argue upon it, and ſo paſs it.

Whatſoever is a Duty ſimply moral, may be proved ſo to be without Scripture.

But their practice of ſinging in Rhime by a ſet form, cannot be proved a duty without Scripture.

Ergo, *It is not a duty ſimply moral.*

That which cannot be proved to be a duty ſimply moral by the light of Nature, nor a poſitive duty by the light of Holy Scripture, is no duty at all.

But ſinging in Rhime, as our Brethren practice it, cannot be proved to be a duty ſimply moral by the light of Nature, nor a poſitive duty by the light of Holy Scripture.

Ergo, *It is no duty at all.*

And I hope God will help them in time to ſee their Error herein, and reform.

But in the mean time I cannot but grieve to think how they have corrupted the minds of ſome of our young Men with this Notion of theirs about ſinging; And more particularly that hopeful young Branch, Mr. Thomas

mas Harriſon, *who is prevailed upon by them to run retrograde to all that Pious and Learned Inſtruction given by his Reverend Father upon this Occaſion, an account of which you have in Mr.* Robert Steed's *Epiſtle againſt the common and popular way of ſinging*, pag. 2, 3. *as follows,*

Speaking to his Congregation, he ſaith, That you might (by the Grace of God) be confirmed in your abſtaining from that humane invented way of common ſinging, &c. what I have preached to you, was that which I was inſtructed in by the Grace of God, partly by ſearching the Scriptures, and partly by the information I had in the days of my youth, by converſe with thoſe worthies who were then as burning and ſhining lights in thoſe Congregations, but are now for the moſt part fallen aſleep. And among the reſt, (that I may give Honour unto whom Honour is due) I ſhall mention one who was well known to many of you, which was Mr. Harriſon, *(of bleſſed Memory) the late Pious, Prudent, Laborious, Learned, Faithful Paſtor of the Church, formerly meeting at* Petty France, *he once declaring in my hearing, how he was for ſeveral years in his Judgment and Affection greatly addicted to, and much in the practice of the common way of ſinging, till ſuch time as it pleaſed the Lord once greatly to awaken him,*

him, firſt in the very midſt of his ſinging, (Note, *Mr.* Harriſon *had been a Pariſh-Miniſter before he was a Baptiſt*) *and after more maturely to ponder his path, whereby through an impartial ſearch of the Scriptures he was perſwaded that this common way of ſinging was to be avoided, as Will-worſhip, as much as Common Prayer, or Infant ſprinkling, which Scripture ground he then declared; whereby he was greatly Inſtrumental in the hand of the Lord to help and ſettle me in that matter. This being conſidered, it did not beſpeak that Reſpect and Honour he ought to have had to his Father's Memory, when he ſet his Hand to Mr.* Allen's *Book, directly oppoſite to his Pious and Learned Sentiments, till he had been able to anſwer (with all modeſty) the Grounds of his Fathers Opinion to the contrary, who declared it to be Will-worſhip, as much as Common-Prayer and Infant-ſprinkling. But I rather blame thoſe who were the Inſtruments to draw him into ſuch an indiſcreet Action than himſelf; for I have more honourable thoughts of him than is proper for me to expreſs in this place.*

5. *They tell us in that Pamphlet with ſeventeen Names to it, whereof two of theſe who have ſet their hands to Mr.* Allen's *Book are of that Number. viz. Mr.* Joſeph Maiſters *and Mr.* William Collins,

that

that there is no other way preſcribed for ſinging under the Goſpel, than what was under the Law, and therefore they aſſert we ought to ſing, as they ſung under the Law: This was ſpoken further to in thoſe Queries preſented lately to the ſingers, but they give it the go-by, as they do many other things; altho' it be ſufficiently proved by the Queriſt, that their practice is contrary in many reſpects to that under the Law, particularly as it referr'd to Temple-worſhip, and now in Mr. Allen's *Book the ſame men are pleaſed to tell us, there is no particular preſcription for their ſinging in Rhime in the New-Teſtament: But according to that general Rule, do all things decently and in order, the major part of* Mr. Allen's *Congregation have power to impoſe it upon the reſt, they judging it moſt for Edification.*

Now if it were a duty ſimply moral, and taught by the dictates of the Light of Nature, as they affirm, they could never want Direction how to perform it, becauſe they would then always carry their guide about them, where-ever they went, but now they have it to ſeek from the Law, and ſay they have no other Direction for it. And anon from the major vote of Mr. Allen's *Congregation, in what manner, and by what muſical Tunes they ſhall think fit to perform it by, this ſeems to be very*

very contrary to their other aſſertion, that it is a moral Duty, but we can no ways help their being ſelf-condemned.

There are many other things I had a purpoſe to have ſpoken to in this Epiſtle, but the limits allotted me will not permit it.

And I doubt not but I ſhall have reflections from them for what I have already done, having met with that before for my Introduction to the Queries, altho' I did it with all the modeſty and caution the nature of the ſubject would admit, eſpecially when I conſider their unkindneſs to their old Servant who wrote the Queries; for they have turned him out of his Houſe, and took away all his Sallary from him, notwithſtanding he was one of their own members, and had ſerved them faithfully even to old age, and is yet in full communion with them. However, I will not render evil for evil, but endeavour in meekneſs to inſtruct thoſe that oppoſe themſelves, altho' they ſhould trample it under their feet, and turn again and rent me: Hoping that God for Chriſt's ſake (whoſe cauſe I am engaged in) will aſſiſt me with his ſpirit to bear it with Faith and Patience.

I ſhall now recommend theſe weak endeavours to the Bleſſing of God, and the ſerious conſideration of you my Brethren; hoping it may be of uſe to eſtabliſh the minds

of

of ſome, and reduce others who have erred from the Truth.

And wherein I have been deficient, I hope God will ſtir up the Spirits of ſome others, who have more Leiſure, greater Learning, and better Parts, to give a more full Anſwer to Mr. Allen's *Eſſay, and to ſet the Truth we contend for in a clearer light, that we may all call upon the Name of the Lord, and ſerve him with one conſent, which is the earneſt deſire, and hearty prayer, of your unworthy Brother in the Lord Jeſus,*

From my Houſe in *Barbican, July,* 11. 1696.

William Ruſſel.

I have only this Requeſt to Mr. *Allen*, and the other Brethren embarqu'd with him in this Controverſie, that if they ſhall write again, they would pleaſe to lay down the true ſtate of the Queſtion, before they enter upon the Controverſie, for an Omiſſion of this in Mr. *Allen*'s Eſſay did neceſſitate me to go thro' his Book, from the beginning even to the end thereof, before I could collect all the parts of that one propoſition he intended to prove. And ſ

they ſhall not be ſo happy as to find out a more proper Queſtion, I deſire their Anſwer to this that follows, being well aſſured if they can prove it in the affirmative, it will not only be full ſatisfaction to my ſelf, but to all others that diſſent from them.

The Queſtion is,

Whether Jeſus Chriſt as Mediator of the New-Covenant, hath commanded his Churches under the Goſpel in all their Aſſemblies, to ſing the Pſalms of David, *as tranſlated into Metre and Muſical Rhime, with Tunable and Conjoined Voices of all the People together, as a Church-Ordinance, or any other Songs or Hymns that are ſo compoſed, to be ſung in Rhime, by a prelimited and ſet form of Words?*

Some

Some BRIEF

Animadverſions

UPON

Mr. *ALLEN*'s ESSAY, &c.

AFTER I had written ſeveral Pages in Anſwer to Mr. *Allen*'s Book, I took a view of that excellent Treatiſe written by that ancient Servant of Chriſt, Mr. *William Kiffen*, and ſeveral other Miniſters, entituled, *A Serious Anſwer to a late Book, ſtyled, [A Reply to Mr.* Robert Steed's *Epiſtle concerning Singing,]* printed *Anno* 1692. wherein I find ſo full and ſolid an Anſwer to thoſe pretended Authorities produced by Mr. *Allen*, for their Practice of Singing in Rhime, there is little more remains to be ſpoken upon that Subject; and therefore I do heartily recommend it to the peruſal of all ſuch who deſire Satisfaction therein.

And indeed, it begat in me no ſmall Wonder, to ſee Mr. *Allen*'s Book emitted into the World four years after, and make no further advance: It ſeemed to me to be only *actum agere*, to do that which had been done before, and fully confuted by them and Mr. *Marlow*.

So that in caſe he had not exerciſed his Talent, in contradicting ſome things mentioned in an Introduction to ſome *Queries* lately preſented to the Conſideration of the Singers, I had reſolved to have paſt it by in ſilence; but now I find my ſelf obliged to make ſome few *Animadverſions* upon it, leaving the Body of his Book to be anſwered by ſome other Hand.

The firſt thing he notes in that Introduction, is, That the Author thereof ſaith, 'They have 'innovated a Form of Worſhip never practiſed '(as he finds in all Hiſtory) by any of our Bre'thren before us, nor indeed in the World by 'any other, till about the time of *Beza* and '*Calvin*, in the laſt Century.

And that is, to ſing in Rhime by a ſet Form, and that by all the People together, whether Saints or Sinners, Members or no Members, whether they are Young or Old, underſtand or not underſtand what is ſung.

He divides this into Two Parts:

1. He tells us, *That ſeveral of the Baptized Churches have been divers years in the practice of it.*

I ſuppoſe he means Mr. *Keach*'s, and ſome few others; which is no Contradiction to what I ſaid, for it's them I am ſpeaking of.

And pray let him who is become their Advocate, tell me of any of our Brethren of the Baptized Churches, who did practice Singing as they now do, before this Age. He hath not done it yet, nor I ſuppoſe ever will.

As for his Inſtance of one Mr. *Skinner*, whom he brings in, ſaying, 'That he, and the Church 'under his care, were none of thoſe that refuſed 'ſinging of Pſalms to the Honour of God, which

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was publiſhed above forty years ago in a Preface to a Book againſt *Infant-Baptiſm*; I anſwer,

1*ſt*. Mr. *Allen* doth not tell us this Man was a *Baptiſt*: For I have known many in my time who have oppoſed *Infant-Baptiſm*, and never ſubmitted to it themſelves upon Profeſſion of Faith; and I have not his Book to inform me. But ſuppoſe he were, what is Forty, to almoſt Seventeen hundred Years? A mighty Inſtance of Antiquity!

But 2*dly*. There being nothing in thoſe words (as cited by Mr. *Allen*) to prove that his Church were in the practice of ſinging *David*'s, or any other Pſalms, as tranſlated into Engliſh Rhime, it makes nothing to his purpoſe. But I perceive a ſinking Man is willing to lay hold of the leaſt Twig for his Support, although it fail him in the iſſue.

But 2*dly*. He ſaith, *Yea, we are further told, not only that this Practice is New among us; but alſo, that it was never uſed in the World by any other, till about the time of* Beza *and* Calvin, *in the laſt Century.*

The Teſtimony that is alledged for this he cannot deny; yea, himſelf ſays enough to evince the truth of it, to any that did not believe it before: But however, he is in a grand Paſſion, ſaying, *That R.* Watſon, *D. D. though he be cited with the ſplendid Title of* Reverend, *he is a very ſcurrilous Author*; and quarrels mightily with him, for ſome Difference that happen'd long ago betwixt him and Dr. *Coſin*, about another Controverſie; which is nothing at all to this Matter about Singing, and ſerves only to raiſe a Duſt to blind the Eyes of his unwary Reader.

As for his paſſionate and unwary Expreſſions againſt a Doctor in Divinity, and of the Church of *England*, and (I ſuppoſe) yet living, I ſhall take no further notice of, but leave it to the Doctor himſelf to chaſtiſe him for it, and to demand Satisfaction for not allowing him the Title of *Reverend*, and ſhall return to the Matter in hand.

The Reverend Dr. *Watſon* ſaith, in his Book *againſt Singing in Rhime*, printed at *London*, *Anno* 1684. *pag.* 19. 'The Original of this De-'vice (*viz.* of turning the Pſalms of *David* into 'Rhime and Metre) was not in *England*, but firſt 'taken up by one *Clement Marot*, a Groom of the 'Bed-Chamber to the *French* King *Francis* I. and having told us how he made Songs for the King to ſing, he adds, *pag.* 20. 'That he was 'prevailed with by *Fr. Vetablus* to relinquiſh his 'trifling Doggrel, and to turn *David*'s *Pſalms* 'into French Metre; That he did the firſt thirty, 'and the King ſung them, as he had done his for-'mer Ballads. He further ſaith, That *Beza* and 'Calvin did afterwards encourage him (when at 'Geneva) to turn more of them into Rhime, and 'after that brought them into uſe in their Aſſem-'blies. Now this is the Matter of Fact about the Original of this Device, as reported by our Author, and it is either true or falſe.

Doth Mr. *Allen* deny this to be true? No; he is ſo far from that, that his Modeſty will not permit him, or his Reading not furniſh him with any Inſtance of a higher Original than the laſt Century; and therefore is ſo kind to furniſh us with Two corroborating Teſtimonies beſides, to prove the truth of our Aſſertion, which are as follows:

1. Saith

1. Saith he, *We are informed by Dr.* Burnet, *an Hiſtorian whoſe Credit none I ſuppoſe will queſtion.*

You are unhappy in your Gueſs; for I ſhould much queſtion a Report that had only his ſingle Authority to ſupport it: For I have not forgot what occaſion'd the Parliament to order a Book of his (which had a grand Error in it, in point of Hiſtory) to be burnt by the common Hangman; which was accordingly executed, in the preſence of too many Witneſſes to be denied.

But what is it this ſo much admired Doctor of his ſaith? 'That the *Pſalms* being tranſlated 'into Verſe, were much ſung by all that loved the 'Reformation; and that the Affections of Men 'to the Work of Reformation were every where 'meaſured by their Singing or not Singing theſe '*Pſalms.*

A bleſſed Standard to meaſure Mens Religion by, when the moſt Profane (if inſtructed therein) may ſing in muſical Notes, with tunable Voices, better than the moſt Solid and Sincere Chriſtian!

And that we may be ſure to know that his Hiſtorian carries it no higher than the beginning of the Reformation, he further adds his other unqueſtionable Inſtance. For,

2dly. Mr. *Allen* tells us, Mr. *Quick* ſaith, *That the* Pſalms *being tranſlated into French Metre at the beginning of the Reformation, were ſung by all ſorts and degrees of Men*, &c.

Thus you ſee, for all his mighty bluſter againſt Dr. *Watſon*, yet he hath fully proved his Teſtimony to be true, by a Biſhop of the Church of *England*, and a learned Miniſter of a Presbyterian Congregation; for which I thank him.

But the man seems to be sorry for this Ingenuity, in a Page or two after; for he tells us of some *Egyptians*, about the second or third Age, who spent part of their time in composing Songs and Hymns to the Praise of God, of all sorts of Metre, and Musical Verse, which they writ in grave and solemn Rhimes, ῥυθμοῖς, *Numbers*.

Now how shall we know the truth of this? Why, he sends us to *Eusebius*, and then to *Egypt*; and when we come there, to search the Egyptian Records for Thirteen or Fourteen Hundred Years past. And what is all this for? Why, he tells us, *That we may know that the time of* Beza *and* Calvin, *in the last Age, is not the most ancient date of Singing in Metre and Rhime, as is pretended.* And this is the only Instance he gives.

Hath the man forgot already what he was talking of? Was it not the Translation of the *Psalms of David* in Metre, and common Rhime? And did not himself grant, nay, prove, that this was done at the beginning of the Reformation, as Dr. *Watson* had said? and was then brought into common use, even more common than the *Common-Prayer*, if Mr. *Quick* say true, as he is quoted by Mr. *Allen*? And shall he now give us an Instance of what some private Christians might do to make themselves Pastime with, or to make others merry? Surely his Business had been to have proved, that the *Psalms of David* had been translated into Rhime in some vulgar Language, and sung by some Church of Christ, as they now practice it, after the *Geneva* fashion, whom they Ape and imitate, as their beloved Founders.

But

But not one word of this. For,

1. The *Pſalms of David* are not ſo much as mention'd; but inſtead thereof, Songs of their own making.

2. There is not the leaſt ſyllable of their being tranſlated into Rhime; which was the only thing he ſhould here have proved, if he had known how: For that was the caſe of *Clement Marot*, in the days of *Beza* and *Calvin*: He tranſlated them firſt into *French* Metre; and I ſtill ſay, they were never (as I find) tranſlated into Metre in any Language before. If he knows they were, let him give his Inſtance, or forbear fooling thus with his new Mode of Ballad-ſinging, for it is no better.

3. Nor yet is there the leaſt mention made of bringing thoſe Songs, after they had writ them, into their Aſſemblies, and reading them line by line, and all the People making a noiſe like madmen, in ſinging after them. So that this Inſtance may be diſcarded, as impertinent to what he brought it for, it not being *ad Rem*, but a faint Flouriſh only, ſuitable to that weak and unſcriptural Cauſe he hath unadviſedly undertaken.

But ſuppoſe he could have pickt out any one Inſtance out of *Euſebius*, in the ſecond or third Century, that ſome one Church had ſo ſung as they do, (which it's plain he cannot; for we had heard of it before now from ſome of the Singſters who have written about Singing, in caſe there had been any) yet (I hope) this is no Rule for us to walk by; for he may find Inſtances within that ſpace of time, of *Infant-Baptiſm*, and other corrupt Practices, which we are not to follow as our Example.

For

For we are not to go to Fathers and Councils for our Direction, but to Chriſt and his Apoſtles, who are the only infallible Guides about all the Parts of inſtituted Worſhip now under the Goſpel; and if any one (although he were an Angel from Heaven) ſpeak not according to their words, we are not to receive, but to reject his Teſtimony.

And I perceive Mr. *Allen* doubts of his Abilities to prove from the written Word of God, that their mode of Singing is a part of the revealed and inſtituted Will of Chriſt in theſe Goſpel-times; becauſe he leads us to that imperfect Guide, the Light of corrupted, depraved Nature, from thence to be inſtructed into their way of Singing, it being (as he conceives) a Moral Duty.

But this hath been ſufficiently confuted by others, and I ſhall have occaſion to ſpeak more particularly to it in another place: However, I muſt ſay this of it at preſent, It is certainly the moſt inſipid way of Reaſoning, and the weakeſt Subterfuge that ever Men of Parts had recourſe to, that when they are not able to ſhew that their Practice is any part of inſtituted Worſhip under the Goſpel, they ſhould ſend us to that blind Guide of corrupt Nature.

It is as if you ſhould tell us, It is true indeed, that our way of Singing, by a prelimited Form of Words, with conjoined Voices of all the People together, in Muſical Rhimes, and Tunable Notes, was never commanded by Chriſt, taught by his Apoſtles, or practiſed by the Primitive Churches. But if you will hearken to the Light within, and mind what the Dictates of a corrupt Humane Underſtanding will teach you, then you ſhall be better

better informed than they can do it; for that ſaith, *it is a Moral Duty, and therefore the Duty of all Men, and conſequently of every Chriſtian.* See Mr. *Allen's Eſſay*, p. 12.

I ſhall now mind him of what follows in the Introduction, after the Account of *Clement Marot's* tranſlating the *Pſalms* into French Metre and Rhime.

We may infer from thence, as we uſually do upon another Subject, 'That ſeeing our Adver-'ſaries cannot prove from Scripture, or any au-'thentick Hiſtory, that any Infant was Baptized 'in the two firſt Centuries, it was becauſe the 'ſame was not commanded by Chriſt, nor taught 'by his Apoſtles: And ſurely the caſe will hold 'good here alſo, ſeeing that Fifteen hundred 'Years were gone and paſt ſince our Saviour's 'time, and no Inſtance to be given of any Church 'of Chriſt that ever ſung in Rhime.

This I thought had been of moment for him to have anſwered; but he paſſes it by, as if no ſuch thing had been written.

I ſhall therefore offer ſome Arguments to prove the Validity of this Aſſertion; and I demand of our Singers a poſitive Anſwer to each of them, if they ſhall think fit to make a Reply.

If it doth not appear from Scripture, or any authentick Hiſtory, that the Pſalms of David *were tranſlated into Rhime and Metre, until the Sixteenth Century after the Birth of Chriſt,*

Then it was impoſſible that any Church of Chriſt could ſo ſing them as our Brethren now do.

But it doth not appear from Scripture, or any authentick Hiſtory, that the Pſalms of David *were*

tranſlated

tranſlated into Rhime and Metre, until the Sixteenth Century after the Birth of Chriſt: Ergo, *It was impoſſible that any Church of Chriſt could ſo ſing them as our Brethren now do.*

The *major* is undeniable. The *minor* I thus prove:

If it be ſo recorded, that they were tranſlated into Rhime and Metre before that time, you or ſome other are able to ſhew it:

But neither you nor any other are able to ſhew it: Ergo, *It is not ſo recorded.*

Now as the *major* of this Argument cannot be denied, ſo the *minor* will alſo ſtand good till you give an Inſtance where it is ſo recorded, the Argument being a univerſal Negative: And therefore I ſhall thus infer upon you,

If Singing in Rhime and Metre was never practiſed by any Church of Chriſt until the Sixteenth Century, it was becauſe the Lord Jeſus had not commanded it ſo to be:

But it was never ſo practiſed by any Church of Chriſt before that time: Ergo, *The Lord Jeſus hath not commanded it ſo to be.*

The *minor* ſtands good till you give your Inſtance. The Conſequence of the *major* I thus prove,

If the Lord Jeſus had ſo commanded it, then his Apoſtles would have taught the Churches to have ſo practiſed it:

But they did not ſo teach the Churches: Ergo, *It is not ſo commanded.*

The

The Conſequence of the Major I thus prove,

If the Apoſtles were faithful in the diſcharge of their Miniſtry, and kept back nothing that was profitable to the Churches, but declared unto them the whole Counſel of God, then they did teach the Churches all things their Lord had commanded them. But the Apoſtles were thus faithful in the diſcharge of their Miniſtry: Ergo, *They did teach the Churches all things their Lord had commanded them.*

There is no part of this Argument can be denied, without raſing up the very Foundation of Chriſtianity. I ſhall therefore proceed to prove the *Minor* of my former Syllogiſm, by the ſame way that I proceeded before.

If the Apoſtles did teach the Churches of Chriſt to ſing in Rhime and Meetre, with conjoined voices by all the People together, with muſical tunes, by a prelimited form, as a Goſpel-Ordinance, then it is ſomewhere ſo recorded in the New-Teſtament. But there is no ſuch record to be found in all the New-Teſtament: Ergo, *The Apoſtles did not teach the Churches of Chriſt to ſing as aforeſaid.*

The Conſequence of the *Major* is natural from the premiſes, and if you deny the *minor* Propoſition, you are (as before) obliged to ſhew us where it is ſo written in the New Teſtament.

Thus you may apprehend what a Circle you have brought your ſelves into, (by pretending your way of ſinging to be a part of Inſtituted Worſhip under the Goſpel) out of which I con-

conceive you cannot eaſily extricate your ſelves, you had better have owned it to be a Humane Inſtitution, and have told your members you had agreed upon it at a Church-meeting, as that which would render you like other People in your Aſſemblies; even as *Iſrael* would have a King, becauſe they would be like other Nations; and God gave them their Requeſt, but it was in anger, and tended to their ruin; as this way of Ballad-ſinging hath a tendency to yours, having begun already to diminiſh your Numbers, and force two Congregations to unite into one, to keep up their Reputation, and ſupply that deficiency ſinging in Rhime had made in the loſs of their members. This, as it is a great truth, ſo it is really a matter of Lamentation: Nay farther, a great part of your members that remain, are ſo diſſatisfied, that ſo ſoon as you begin to tune your Pipes, they immediately depart like men affrighted. If you were ſtrong, (as you ſuppoſe your ſelves to be) you ought to bear the Infirmities of the Weak, and not thus fooliſhly to pleaſe your own ſelves, and give the World an occaſion to reproach you for your Diviſions.

The Second thing which Mr. *Allen* ſeems ſo much concerned at, is this.

That in thoſe Queries it is ſuggeſted, that the Word *Sung* is added by the Tranſlator in all theſe places following, *viz.* *Mat.* 26. 30. *Mark* 14. 26. *Acts* 16. 25. *Heb.* 2. 12. becauſe in none of them it is to be found in the Original, and that conſequently all that aſſert ſinging from theſe and the like Scriptures, deceive

others

others, and do very ill in juſtifying the Tranſlators in adding to the Word of God.

'This Mr. *Allen* ſaith is a bold preſumption 'indeed for any, but eſpecially ſuch as know 'not a word of the Original Text, thus to ar-'raign our Bibles.

But, pray Sir, why ſo haſty? how come you to know this to be true? what if they who have affirmed it (whom the Queriſt refers to) ſhould underſtand both *Greek* and *Hebrew* as well as your ſelf; where then will this bold preſumption be found?

'But, ſaith Mr. *Allen*, to print and publiſh 'againſt their own Teachers and Brethren ſuch 'a heavy Charge as this.

I anſwer, If Members may not oppoſe their own Teachers, when they impoſe upon them Humane Inventions, in the ſtead of Chriſt's pure Precepts, the Church may quickly be brought under ſad Circumſtances in matters of Worſhip.

'But, ſaith Mr. *Allen*, let not any Chriſtian 'be ſtartled at this bold preſumption, for I aſ-'ſure you 'tis as groundleſs as 'tis bold. Excellent Rhetorick, and a proof in *verbo Sacerdotis*.

Now after all this Noiſe, might not a man reaſonably expect, he would have proved that ᾄδω, or ſome other word that ſignifies to ſing, had been joyned with ὑμνέω, or ὑμνήσαντες, in ſome of theſe Texts? but of this he ſaith not one word.

And altho' it be not there, yet he labours to perſwade his Reader the Tranſlator did well in putting it into our Bibles; and the reaſon he aſſigns is, becauſe

cauſe *Calvin*, *Beza*, *Piſcator*, the *French* Tranſlators, and many others have aſcribed ſinging to our Saviour in thoſe Texts, ſo that he would have us to think it was lawful for them to err with a multitude.

I anſwer, *Firſt*, Negatively: It is not ſaid that our Saviour *ſung* in either of thoſe Texts, notwithſtanding Mr. *Allen* hath ſo often aſſerted it in his Book, and makes it the main Pillar upon which his ſinging with conjoined voices is built.

And therefore as they all fail him in their Evidence, ſo they are not to be admitted by us as Witneſſes, (in their own cauſe) they being parties.

But cannot Mr. *Allen* prove the word *ſung* to be in any one of thoſe Texts? No, not in one of them.

2. But ſuppoſe it were as he ſaith, (for I would grant my Antagoniſt all the fair play that he could deſire) yet unleſs he could alſo prove, that this Hymn was ſung in Rhime, by a prelimited form of words, in muſical verſe, as a Goſpel-Church-Ordinance, it will not in the leaſt anſwer his End.

But to put the matter out of doubt, (altho' if their Memories had not failed them, they might have ſpared my pains herein, it having been done ſufficiently already by Mr. *Marlow* and others) I will ſet down the words in the *Greek*, as they ſtand recorded in all thoſe places.

In *Mat.* 26. 30. Καὶ ὑμνήσαντες, which *Arias Montanus* renders, *Et Hymno dicto*; and Mr. *Allen*, A Hymn being ſaid.

In *Mark* 14. 26. Καὶ ὑμνήσαντες *Et Hymno dicto*, and a Hymn being ſaid.

In *Acts* 16. 25. Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν. *Arias Mont. Paulus & Silas orantes laudabant Deum.* *Paul* and *Silas* praying praiſed God.

In *Heb.* 2. 12. ὑμνήσω σε, *Laudabo te*, I will praiſe thee.

I ſhall add a fifth place, where the word *ſing* is not in the Original.

James 5. 13. The *Greek* Word is Ψαλλέτω, *Pſallat*; Let him pſalm, and not ſing Pſalms, as they have tranſlated it.

And herein I have not only *Arias Montanus*, and the Learned *Caſtellio*, on my ſide, but Mr. *Allen*'s Old Friend and merry Companion, *Beza*, who alſo leaves out the word *ſing* in this Text, altho' he adds it in the reſt.

'But ſaith Mr. *Allen*, The' ſome of our old 'Tranſlations render it, they ſaid Grace, or 'they Praiſed God, yet none of them tell us, 'they did it not by ſinging.

Nor is there any reaſon why they ſhould, if Mr. *Allen* ſay true, That to render it a Hymn being ſaid, or to tell us they ſang it, implies the ſame thing.

But will he take this for current Coin from a Pedo baptiſt, when he ſhall tell us, 'The Holy 'Scriptures do indeed ſay, that Believers were 'baptized, and that by dipping: But they no 'where ſay, that Infants were not baptized, 'and that by ſprinkling; and therefore take 'it for granted that they were; I ſuppoſe not. 'And we have as little reaſon to admit it in 'this.

I hope by this time it's manifeſt to the Reader, that we have neither abuſed Mr. *Allen* nor the Tranſlators.

But ſaith he, 'If this ſhould be believed, it 'would leave all Engliſh Readers in perplexing 'doubts, when they read the mind of God in their 'Bibles, and when inſtead thereof they read the 'Additions of men.

I perceive he is not ſo ſollicitous about the matter, whether it be true, or not true; but he would not have the Engliſh Readers to be told ſo, becauſe they may then call his Authority for ſinging into queſtion: But I hope we that labour to undeceive them, are not to be blamed for ſo doing; but thoſe who have known they were decieved by a corrupt Tranſlation, and would not inform them. This is the true ſtate of the Caſe betwixt you and us.

But why ſhould this be thought ſuch a Bugbear by Mr. *Allen* and his five Champions? Some of them know we ſay true, that there are Errors in our Engliſh Tranſlation, (and that in the caſe depending;) have they not often told the People in their Pulpits, (and I doubt not but they will do it again) that the Original hath it thus or thus, different from that in our Engliſh Bibles: They it ſeems (when they pleaſe) may ſhew their Skill in the Original, but we muſt not do it.

But that I may ſhew you, we are not ſingular in our aſſertion in this point, I will give you the Opinion of that Eminently Learned and Holy Man of God, Mr. *Henry Jeſſey*, as you may read it at large in the Hiſtory of his Life and Death; he doth indeed tell us, it

is

is no dishonour to the Translators, to affirm, that the knowledge of the Hebrew and Greek hath been improved even to Admiration since that time.

Besides, mention might be made of some unhandsom dealing, not in the Translators, but in a great Prelate of that time, the chief Supervisor of that Work; who, as the Reverend Dr. *Hill* declared in a great and honourable Assembly, would have it speak the Prelatical Language, and to that end altered it in fourteen places.

Instances of some of them follow:

In *Act.* 12. 4. for *Easter* he struck out *Passover*, and put in *Easter*.

Act. 1. 20. instead of *Charge*, he put in *Bishoprick*; which was *Judas* his Bag, or nothing.

Act. 2. 31. he struck out *Grave*, and put in *Hell*; that it might suit with that blind expression in the *Creed*, (which hath puzzled all the World) *He descended into Hell.*

In *Heb.* 9. 1. where the word is Δικαιώματα, *Institutions of Worship*, he puts down *Divine Service*; because they had got a trick to call the *Common-Prayer* by that Name.

In *Act.* 19. 37. instead of *Robbers of the Temple*, he puts in *Robbers of Churches.*

These and such like Alterations were indeed not only against the minds of the Translators, but also of the then Bishop of *Glocester*, who was joined with the other as a Supervisor, and complained of it himself; *But* (saith he) *he is for sense, there is no contradicting him.*

The *Church of England* doth not exempt our last Translation from all deficiency, but do shew

in their Pulpits continually how the Text may be better tranſlated, ſo, or ſo.

And when Dr. *Burgeſs* gives his Opinion about ſubſcribing to Scriptures not rightly rendred, he ſaith, 'Our Subſcription to the *Common-Prayer-Book*, is to approve the reading of ſuch Scriptures as are there appointed to be read, and not to juſtifie the Printers or Tranſlators Errors therein.

Theſe Interpretations King *James* accepted, and the then Archbiſhop of *Canterbury* affirmed to be the true Sence, Meaning and Intention of the *Church of England*.

Were I minded, I could give you much more of this kind; but leſt it ſhould be thought I had ſome other Intention than what I have propoſed, I ſhall forbear doing it till a further Occaſion ſhall offer it ſelf.

By this time I hope it will not ſeem to Mr. *Allen* to be ſo great a Crime as he thought it had been, to queſtion him for juſtifying our Tranſlation in ſome few particular Inſtances.

But why ſhould I trouble my ſelf to contend with one who either is not a competent Judge of Tranſlations, or elſe is not ſincere, but guilty of handling the Word of God deceitfully, and doth what in him lies (in the Caſe before us) to cheat the Underſtanding of his Engliſh Reader.

For in the cloſe of his Book he ſaith, 'It being aſſerted in this Treatiſe, that the Divine 'Book of *Pſalms* were written by the holy Penmen in Hebrew metre, and ſome of them in 'Rhime, not only in the Original Sence of the 'Word, as it denotes no more than Verſe or 'Number, but alſo in the Vulgar Notion of it.

The

The Vulgar Notion is equal Feet, and a Chyming at the end, ſuch as is found in the Writings of our Engliſh Poets and Ballad-makers, in imitation of which, *Marot* began to tranſlate the *Pſalms* into French, for the uſe of the King, which he ſung as he had done his other Ballads; and which *Hopkins*, *Sternhold*, and others, did afterwards imitate in Engliſh Rhime.

Let not the word *Ballad-ſinging* ſound amiſs in the Ears of our new upſtart Singers; for we have an Engliſh Tranſlation that calls the *Song of Solomon*, *The Ballad of Ballads*. And if Mr. *Allen* can prove this Aſſertion of his to be true, *Erit mihi magnus Apollo.*

But to proceed: He further ſaith, 'It was 'deſired by a worthy Miniſter that I ſhould ſet 'down two or three Examples of it; which I 'was the more willing to comply with, becauſe 'of the Confidence of a late Writer, who de-'nies it.

The Examples (he gives) follow, and I believe they are ſuch that no mortal that underſtands *Hebrew* would have given, except himſelf; for all Rhime is Metre, though all Metre is not Rhime: But there is not one of all his four Inſtances Metre.

Now ſuppoſe he had pick'd out three or four true Verſes, both in Rhime and Metre, out of an Hundred and fifty Pſalms, can any man in his right Wits conclude from thence, that the whole are in Rhime and metre? Surely, No; but that it rather fell out by chance, as it ſometimes happens in our common Diſcourſe.

And when I have made it appear, that Mr. *Allen* hath been ſo unhappy as to fail in all his Inſtances,

then I hope the Reader will be ſatisfied, that it is not ſuch a bold, ignorant and confident Aſſertion, but a great Truth, to affirm, That the *Pſalms of David* were not originally written in Rhime.

I ſhall obſerve this method, for the Engliſh Reader's better Satisfaction:

1. Set down the Hebrew Words in Hebrew Characters.

2. The Hebrew Words in Engliſh Characters.

3. The matter of them in Engliſh Words and Engliſh Characters, that it may be made obvious to all.

I ſhall begin with his firſt Example, *Pſal.* 8. 5. but the words are in ver. 4.

מַה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ

וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ

Mah enoſh ki-tizkerennu?
1 2 3 4 5 6 7 8

Uben adam, ki tiphkedennu?
1 2 3 4 5 6 7 8 9

What is man, that thou art mindful of him?
And the ſon of man, that thou viſiteſt him?

Here it's manifeſt, 1*ſt.* That theſe are unequal Verſes, one having eight Syllables, and the other nine. 2*dly.* That the Engliſh, although it be Proſe, and intended for no other; yet it's as good Rhime as the Hebrew, and as good metre; for the firſt line is ten, and the ſecond is eleven ſyllables.

His

His ſecond Example is *Pſal.* 63. 3. but the words are in *ver.* 2.

I doubt the Contrivance is not his own, becauſe he hath twice miſt the right Verſe.

כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ

לִרְאוֹת עֻזְּךָ כְּבוֹדֶךָ

Ken bakkodeſh chaziticha,
1 2 3 4 5 6 7 8

Lirot gnuzzecha ucchebodecha.
1 2 3 4 5 6 7 8 9 10

To ſee thy power and thy glory,
So as I have ſeen the in the ſanctuary.

1*ſt.* Obſerve how unequal the Feet are.

2*dly.* That the Engliſh is as good Rhime as the Hebrew, and for metre they are both alike; for in the Hebrew there is eight ſyllables in one line, and ten in another: In the Engliſh there is nine ſyllables in one line, and eleven in the other; and yet we all know that the Reading Pſalms were never intended for either Rhime or metre.

His third Example is *Pſal.* 116. 7.

שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי

כִּי יְהוָה גָּמַל עָלָיְכִי

Shubi napſhi limnuchaicchi,
1 2 3 4 5 6 7 8 9

Ki-Jehovah gamal gnalajechi
1 2 3 4 5 6 7 8 9 10.

Return unto thy reſt, O my Soul,
For the Lord hath dealt bountifully with thee.

The fourth and laſt Example he gives, is *Pſal.* 148. 1, 2.

הַלְלוּ יְהוָה מִן־הַשָּׁמַיִם

הַלְלוּהוּ בַּמְּרוֹמִים

Halelujah min haſhſhamajim ;
1 2 3 4 5 6 7 8 9

Halelubu bammeromim
1 2 3 4 5 6 7 8

Praiſe ye the Lord from the Heavens ;
Praiſe him in the heights.

Thus Mr. *Allen* hath ſet it down in his Book, and yet it is not metre; for one hath nine ſyllables, and the other hath but eight.

Let us now ſee how the words are in the Hebrew Text :

הַלְלוּיָהּ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם

חַלְלוּהוּ בַּמְּרוֹמִים

Halelujah halelu et Jehovah min haſhſhamajim ;
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

Halelubu

Halelubu Lammeromim.
1 2 3 4 5 6 7 8

Praiſe ye the Lord; Praiſe ye Jehovah from the Heavens:
Praiſe him in the heights.

So that you ſee plainly the vaſt difference between the words in the Text, and as ſet down in Mr. *Allen*'s Book; for there is in the Hebrew ſixteen ſyllables in the firſt line, and but eight in the laſt.

Doth this look like Rhime and Metre? This muſt be done on purpoſe to deceive his Engliſh Reader; for he hath left out theſe words in the Hebrew Text, *Haleln et Jehovah*, which con-
1 2 3 4 5 6 7
tains ſeven ſyllables, and fifteen letters, on purpoſe to make his Reader believe it was both Rhime and metre.

From hence it's plain, the moſt Sacred and Incommunicable Name of God, which denotes his Eſſence, viz. *Jehovah*, muſt be razed out of the Book of God, to make it Rhime for the pleaſing of their Fancies. Doth this become thoſe five Miniſters who have ſet their Names to Mr. *Allen*'s Book? It looks as if they were reſolved, *fas aut nefas*, right or wrong, to bear down all that ſtands in their way, rather than lay down this humane Invention of Ballad-Singing.

The

The ſecond Verſe is thus,

הַלְלוּהוּ כָּל מַלְאָכָיו

הַלְלוּהוּ כָּל צְבָאָיו

Halelúhu col-malachaiu
1 2 3 4 5 6 7 8 9

Halelúhu col-tzeba-au
1 2 3 4 5 6 7 8

Praiſe ye him all his Angels;
Praiſe ye him all his Hoſts.

This you ſee is not Metre, and therefore never intended for Rhime; for the firſt line hath nine, and the laſt but eight; and *Solomon* ſaith, *The legs of the lame are not equal.*

Now you ſee what is become of the Advice of his worthy Servant, for he hath failed him in all his Examples.

I deſire the Reader to obſerve by the way, that if Mr. *Allen* ſhall pick and chooſe, out of a Hundred and fifty Pſalms, what Verſes he pleaſes, from *Pſal.* 8. to *Pſal.* 148. and yet cannot find one true Verſe, then all his huffing againſt me and others will avail him nothing. For ſuppoſe he had been bound to defend any one whole Pſalm to be Rhime, what a hard Work would he have undertaken?

But

But to be trifled with no longer by him, I affirm, That any man that underſtands Hebrew, may as eaſily know that the *Pſalms* were not originally written in Rhime, as he may know the difference between our *Reading* and the *Singing Pſalms*. But if men will be wilful and fooliſh, and put themſelves and others to trouble, their Ignorance and Pride muſt be expoſed to the view of all, when it comes in competition with God's Word: And in caſe they ſhall any more inſiſt upon this Subject, I will make it ſo manifeſt, that every Engliſh Reader ſhall be capable to underſtand it; and then whether theſe Miniſters will confeſs their wilful or ignorant Oppoſition againſt the Truth, or not, I cannot help it.

For if all theſe Gentlemen do underſtand Hebrew, then it is a wilful and premeditated Cheat: If they do not underſtand it, then it's Preſumption in them to oppoſe ſuch that do, and at the ſame time tell them, they know not a word of the Original Text.

But now ſuppoſe all this were true, (which is indeed utterly falſe) that they had been written in Rhime, and that ſelect men in the Church of the Jews had ſung them ſo, with their Inſtruments of Muſick, what had this been to us under the Goſpel? For we are delivered from that Yoke of Bondage the Jews lay under, by the Coming of the *Meſſiah*: He hath, by his Death, took away the Firſt Covenant, that he might eſtabliſh the Second. We are now under the New Covenant, which is a better than the Old; it hath a better Mediator, better Laws, better Promiſes, and is (in the whole of it) a more Spiritual Diſpenſation; not attended with Outward Pomp and Glory,

Glory, or with common Muſical Singing and Dancing, and great External Splendour; but the *King's Daughter* now is all glorious within, endowed with the Gifts and Graces of the Holy Spirit, and is to act all her Duties from a principle of Grace and Holineſs within; ſhe needs no Inſtruments of Muſick to ſtir her Affections, nor any Fleſh-pleaſing Tunes, or muſical Rhime, to make her merry; for the Spirit fills Her with Joy and Peace, through Believing; and when he hath a mind to glorifie himſelf by any Outward Melody, he will not want the Aſſiſtance of our Singers to indite Tunes to expreſs it by. And indeed, it's ſtrange they ſhould think, that no Praiſes offered up to God, in and through his Son, ſhould pleaſe him ſo well as the Rhimes of *Hopkins*, *Sternhold*, and others.

I had thought here to have put a ſtop to my Pen, and have ſaid no more at this time upon this Subject; but by the Importunity of ſeveral worthy Friends, I was prevailed with to take notice of ſome few things more in Mr. *Allen*'s *Eſſay*, leſt it ſhould be ſuppoſed by ſome I had ommitted ſome of the moſt material Paſſages therein.

I ſhall therefore, in anſwer to their Deſire, obſerve what follows:

In Mr. *Allen*'s *Eſſay*, *chap.* 1. *pag.* 5. he tells us, 'He ſhall endeavour to ſhew, that Singing 'the Praiſes of God is a Chriſtian Duty, and 'that it was not peculiar to the Jewiſh Diſpen-'ſation.

But why doth not Mr. *Allen* ſtate the Queſtion as it ought to be ſtated, but leave out the moſt material Expreſſions upon which it depends?

Mr. *Allen*

Mr. *Allen* gives us the Reaſon of it in his Epiſtle; for he ſaith, "That what he hath omitted in any "one place, he hath endeavoured to ſupply in "another, for our full Satisfaction.

Now in his Fifth and Sixth Chapters he gives his Judgment for Singing in Verſe or Rhime, rather than Proſe, and that in Muſical Verſe, by Artificial Tunes; which is indeed their way of Singing, and therefore we are bound to underſtand him in that ſence, according to his own Explanation.

I ſhall therefore lay down his Poſition, as he would have us underſtand it:

'That Singing the Praiſes of God, not in Proſe, 'but in metre and Rhime, with an extention of 'the Voice, and a peculiar modulation thereof in 'muſical Verſe, by Artifical Tunes, with con-'joined Voices of all the People together, and 'that by a preſcribed Form, (*viz.* the *Pſalms 'of David*, as tranſlated into Rhime,) is a Chri-'ſtian Duty, and not peculiar to the Jewiſh Diſ-'penſation.

This (ſaith he) *I ſhall prove theſe three ways:*

Firſt, *From its being a Moral Duty.*

Secondly, *From the Example of our Lord Jeſus herein.*

Thirdly, *From the Apoſtolical Injunctions thereof.*

I ſhall briefly conſider theſe Three ways by which he Eſſays to prove it, in the Order he hath placed them.

Firſt, He ſaith it is a *Moral Duty:* And before he proceeds to prove it, he tells us a long Story of the diſtinction betwixt *Moral* and meer *Poſitive Duties*, and gives ſeveral Inſtances in things wholly foreign to the matter in Controverſie.

But

But in *Pag.* 8. he ſaith, 'It's a *Moral Duty*, 'for men to praiſe God with all the Faculties 'wherewith he has endowed them; and becauſe 'they are able to praiſe him with their Mouths as 'well as their Hearts, therefore they ought to 'do it.

Now I know not of any Adverſary he hath in the World in this Point; for it's generally agreed that we ought ſo to do, and that we are ſo taught by the Dictates of Nature, ſo that he hath ſpent ſeveral Pages to no purpoſe.

But after this he tells us, 'That it is not only 'to be done by Speaking, but alſo by Singing his 'Praiſe.

Now we muſt enquire, what he means by *Singing*? He tells us, in his Anſwer to this Queſtion, what *Singing* is, *pag.* 29, *&c.* 'That the word 'שיר, *Shir*, with its Derivatives, is uſed in 'Scripture above a hundred times, to denote '*Singing*, and ſignifies primarily to *Extend*, and 'to *Sing*, becauſe therein there is an Extenſion 'of the Voice: Whence (ſaith he) 'tis evi-'dent, there is no Singing properly without an 'Extenſion of the Voice; which will be more 'clear by conſidering another word, רנן, *Ranan*, 'whoſe primary and general ſence is, to make any 'loud Noiſe: And therefore he tells us, it's thence uſed to denote Singing, plainly intima-ting to us, that that conſiſts properly in making a loud Noiſe with our Voices.

Now if this be ſo, then I perceive we may perform this Duty in Proſe as well as they can in Rhime, if we do but make a loud Noiſe with our Voices when we render Praiſes to God.

But

But the whole ſtreſs of the Controverſie conſiſts in this ; Not, whether Praiſing God be a *Moral Duty* ; but, whether ſuch a Praiſing of God in Rhime, which they contend for, is a *Moral Duty ?*

I anſwer, It is not ; nor can it poſſibly be ſo, for this Reaſon : Becauſe the Light of Nature, although it may teach that there is a God, and that this God is to be worſhipped, and that we ought to worſhip him according to his own Preſcription, ſo far as he ſhall reveal his Will to us, yet it never could teach us how this God muſt be worſhipped ; and until our Singers can prove it in any other inſtance, they ought not to inſiſt upon it in this, it being a baffled Cauſe in Mr. *Allen*'s Congregation long ago.

Secondly, He ſaith, Singing the Praiſes of God was a Duty performed to him by the heavenly Angels, at the diſcovery of the glorious Perfections in the Creation, and therefore infers, it is a *Moral Duty*. To prove his Aſſertion, he quotes *Job* 38. 7. *When the morning ſtars ſang together, and the ſons of God ſhouted for joy.*

I ſhall firſt deny, that there is any other thing intended by *Stars* in that place than the material ones ; for divers of them are called by their Names in that very Chapter, as in *ver.* 31, &c. there is mention'd the *Pleiades*, (or Seven Stars) *Orion* with his *Bands :* And its ſaid, *Canſt thou bring forth Mazzaroth in his ſeaſon ?* The Hebrew word מַזָּרוֹת, *Mazzarot*, ſignifies the *Planets*, or Twelve Signs in which they move, which are ſo many Conſtellations of the Stars, giving their Influence upon the Earth. And there is particularly mentioned

tioned *Arcturus* with his Sons, which is a Celeſtial Conſtellation in the form of a Bear, about the North Pole; and after this, it follows, *Knoweſt thou the ordinances of Heaven? canſt thou ſet the dominion thereof in the earth?* So that this hath no relation to the Angels, but ſets forth the bleſſed Harmony there was in all the Works of the Creation in this lower World, before Sin had marr'd it by the Fall of *Adam*.

Beſides, if he will bring a doubtful Interpretation from a Text, he ought to prove his Interpretation from ſome plain Text: But he hath not given us any Inſtance that the Angels did ever ſing, and I know of none there is to be given; if there be, let him produce it, and then he may expect an Anſwer to it, and not before.

But further, Had not Mr. *Allen* been reſolved to Trifle in this matter, for want of Proof, he would have took notice of what Mr. *Marlow* has ſaid upon this Text, in his *Truth ſoberly Defended*, in Anſwer to Mr. *Keach*'s *Breach repair'd*; where all that he hath ſaid upon it is fully anſwer'd, four years before his Book was publiſhed.

It's a ſad thing to have to do with ſuch men, that neither know how to give or receive Anſwers.

But ſuppoſe the Angels had ſung, which remains yet to be proved, this is no neceſſary conſequence, that therefore the Light of Nature teaches us ſo to do.

But whilſt he was writing this, he had certainly forgot what the Angels are in their own Beings: They are Spirits devoid of Bodily Organs, and of a Nature very diſtinct and ſuperior to ours: And yet when he is to prove, that Singing the Praiſes

Praiſes of God with our mouths is a *moral duty*, he brings in the Angels for an Inſtance: It plainly appears from hence he is unacquainted with the Doctrine of Spirits, and of the manner by which they perform their Operations; for as they take up things by an intuitive knowledge, ſo they act in a way ſuitable to their own Natures, not to be demonſtrated by us whilſt we live in Houſes of Clay.

Thirdly, He ſaith, Whatſoever was practiſed in the Church of God, and approved by him before the giving of the Law at Mount *Sinai*, and never afterward declared to be typical, is a moral duty.

Where the Logick of this lies I know not, but we will examine it, and ſee if we can find it out.

1. Why before the giving of the Law upon Mount *Sinai?* was there no moral duty practiſed by the Church of God after that time? how comes this diſtinction of time to prove this or that a moral duty?

Pray let Mr. *Allen* tell us, whether that prohibition given to *Noah*, Gen. 9. 4. *But fleſh with the life thereof, which is the blood thereof, ſhall ye not eat*, be a moral duty; for it was practiſed by the Church of God before the giving of the Law upon Mount *Sinai*, and unleſs he can ſhew us that it was declared typical, and tell us what it was a Type of, it muſt be a moral duty in his underſtanding.

If he ask his Friend Mr. *Stennet*, who is one of his five Champions; he muſt tell him, that the ſeventh-day-Sabbath was a moral duty, al-

tho' it were typical, and given before the Law upon Mount *Sinai*. And on the contrary, Mr. *Allen* muſt deny it to be a moral duty becauſe it's typical; how theſe Men come to ſet their Hands to a Poſition, ſo oppoſite to each others underſtanding, I know not; but tho' they differ in many other things, it ſeems they can agree about ſinging, and that is now become their *Shibboleth*.

I had thought that all Chriſtians had generally agreed, that the Summ of all moral duties had been comprehended in the Law of the Decalogue, altho' they are not agreed, that as it was there delivered, the whole of it is ſimply moral; and if ſo, then Mr. *Allen*'s beſt way had been to have proved ſinging to be commanded (not before, but) at the giving of the Law upon mount *Sinai*, and that would have appeared with a more ſeeming probability to have furniſhed him with an Argument to have proved it a moral duty.

2. But why doth he ſay, that ſinging was practiſed in the Church of God as ſuch?

To prove it, he brings only this ſingle Inſtance, *Exod.* 15. 1. *Then ſang Moſes and the Children of Iſrael this Song to the Lord.*

I anſwer, 1. By denying that this was done as a Church-act: That they were not excited to it from any ſpiritual and Internal Joy, ſtirred up by an encreaſe of any Gifts or Graces of the Spirit beſtowed upon them at that time, as Members of the Church of God, but from ſome other conſiderations, is evident from the account given in the Text.

For it was upon that mighty deliverance that God

God gave them at the Red Sea, when *Pharaoh* and his Hoſt were purſuing them with rage and malice, to have deſtroyed their Bodies by the Sword, becauſe they were leaving his Countrey, and he ſhould looſe ſo many Subjects and Vaſſals, whom he had enſlaved to their great affliction, and his great profit. Now God having preſerved them in that miraculous manner, and ſo eminently ſignalized his power in the deſtruction of their Enemies, they therefore brake forth into this great extaſie of ſinging his Praiſes, having the great Prophet of the Old Teſtament to direct them in it.

So that it doth not at all appear, that it was performed as a Church-act, but upon an outward and civil conſideration: Beſides, how he will do to prove they were then formed into a Church-ſtate, when all the Laws for the eſtabliſhing the *Jewiſh Oeconomy* were given after that time, I cannot readily apprehend; nor yet how he will prove that they ſung in Rhime, ſeeing the Song it ſelf, as recorded in the Scripture, is not in Rhime.

Furthermore, It may be obſerved, that they did not perform this Duty as Mr. *Allen* and part of his Congregation do, by ſinging promiſcuouſly, Men and Women together, for the Women had more modeſty (I perceive) than ſome of our Women have now; for they did not ſing together with the men, but went out by themſelves; for in *Exod.* 15. 20, 21. it's ſaid, *And Miriam the Propheteſs, the ſiſter of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam anſwered them, Sing ye to the Lord, for he hath*

triumphed gloriously, the Horse and his Rider hath he thrown into the Sea.

And pray let Mr. *Allen* give us in his next a better reason than he hath yet done, why singing for this outward deliverance from *Egyptian* Slavery should not be as good a Type of our spiritual deliverance by Christ, and the joy that results therefrom, as that of the use of timbrels and dancing should be a Type of Joyfulness of Heart under the Gospel, as he tells, but hath not proved it. And in case that the matter of their Song was typical, then by his own Argument it was not a moral duty.

But for your further satisfaction in this matter, if you will but consult the Scriptures, you will find that before the Temple-worship was erected, it was frequent for those People, upon any National Deliverance, or any great Victory obtained over their enemies, to sing and dance with Instruments of musick, as you have an account of the Song of *Deborah*, Judg. 5. upon that account, and that of *Jephthah*'s Daughter, and the Maidens her Companions, *Judg.* 11. and that of the womens going out of all the Cities of *Israel*, singing and dancing, to meet King *Saul*, when he returned from the slaughter of the *Philistines*, with Tabrets, with Joy, and with Instruments of musick, 1 *Sam.* 18. 6. the like we read about *David*'s bringing back the Ark to the City of *David*, 2 Sam. 6. 14, 15, 16. and if their singing was a moral duty, the other must be such also, (if the distinction of time makes a thing to be, or not nor be a moral duty) and I am sure he has not yet proved it otherwise.

And I desire the Reader to observe, that in all

all theſe places there is not one word of their ſinging in Rhime, which is the thing he ſhould have proved, if he could have done it, for otherwiſe it is nothing at all to his purpoſe.

But, *Fourthly*, He ſaith, that ſuch ſinging is enjoined upon all men of all Nations, and therefore a moral duty.

Obſerv. 1. That he hath omitted a principal member in this Argument: For he ſhould have ſaid, that ſuch ſinging was enjoined upon all men of all Nations by the light of Nature, and therefore a moral duty: And if he had proved that, then the conſequence had been good; but inſtead of that, he tells us it is ſo revealed in the Word of God, and brings ſeveral Texts of Scripture to prove it.

I ſhall therefore in the *Second* place examine thoſe Texts by him alledged for probation thereof, *Pſalm* 98. 4. and 100. 1, 2. and 47. 7. in *Pſalm* 98. 4. *Make a joyful noiſe all the Earth, make a loud noiſe, and rejoyce, and ſing*; thoſe Words, *All the Earth*, ſeem to fall under that Trope called by Rhetoricians *Synecdoche totius integralis*, divers Examples of it are to be found amongſt thoſe eminently Learned; *Ut cum poſuit Cicero, orbem terrarum pro Imperio Romano*; the like figure of Speech is uſed *Luke* 2. 1. *There went out a Decree from Ceſar Auguſtus, that all the world ſhould be taxed*; whereby is intended, only that part of it in ſubjection to the *Roman* Yoke; For אֶרֶץ, *Areꝛ*, is a Noun primitive, ſignifying Earth or Land, and it's applied to a particular Countrey, *viz.* the Land of *Egypt*, in the Decalogue, and in divers other places: And in the 1*ſt.* verſe it's ſaid why they ſhould rejoice, be-

cauſe *God had done marvellous things, his right Hand, and his holy Arm hath gotten him the Victory:* In the 2*d.* verſe, *He hath done this in the ſight of the Heathen:* In verſe 3*d. He hath remembred his mercy and his truth toward the houſe of Iſrael:* And in the verſe he hath cited, we have a further Exhortation to theſe People, for whom theſe great things had been done, and this Victory obtained, to make a joyful noiſe, and to ſing; and in the following words they are directed how to ſing, with the Harp, and the voice of a Pſalm, with Trumpet and ſound of Cornet. Now as it is here applied to the People for whom this was done, and the Houſe of *Iſrael* particularly expreſt, and only ſaid to be done in the ſight of the Heathen, altho' the word *Earth* be here uſed, it's more probable it's to be taken for the Land of *Canaan*, for whoſe Inhabitants God had done ſuch great things, than for all the Inhabitants of the Univerſe; and unleſs Mr. *Allen* can prove it to be otherwiſe, it doth not avail him to prove it a moral Duty. Beſides, if that mode of ſinging, there expreſs'd, be a moral Duty, *viz.* to have Harps, Trumpets, and the ſound of of Cornets joined with it, why do not they practiſe it? For I do not hear that they have as yet brought into uſe any ſuch Inſtruments of muſick in their Aſſemblies.

In *Pſalm* 100. ver. 1, 2. *Make a joyful noiſe unto the Lord, all ye Lands, ſerve the Lord with gladneſs, come before his preſence with ſinging:* Now the ſame word that in the 98*th.* Pſalm is rendred *All the Earth*, is here rendred *All ye Lands*, intending thereby thoſe Lands which God had given them in poſſeſſion, and caſt out the Inhabitants thereof from

from before them; and this is plain in *ver.* 3, & 4. where it is reſtrained to his People, and the Sheep of his Paſture, when they enter into his Gates with thankſgiving, and into his Courts with Praiſe: So that this cannot be intended all the World.

In *Pſalm* 47. 7. *God is the King of all the Earth, ſing ye with underſtanding*: Here Mr. *Allen* diſlikes the Tranſlation, and would have it be rendred, *Let every one that hath underſtanding ſing praiſes unto him.* He may (I perceive) quarrel with the Tranſlators, but we muſt not: Now I will take it as he would have it, for it's reaſonable to allow him all we can, but then we muſt conſider who it's ſpoken to, not all the World, but the Children of *Iſrael*, God's peculiar People only, therefore every one of them that have underſtanding ſhould praiſe him; that it is ſo, is evident from the Scope of the Place, as alſo for that they are not only named by Name, but alſo diſtinguiſhed from all other Nations, *ver.* 3, 4. *He ſhall ſubdue the people under us, and the Nations under our feet: He ſhall chooſe our Inheritance for us, the Excellency of Jacob whom he loved*, Selah. And in ver. 9. *They are called the People of the God Abraham.*

It was wiſely done of Mr. *Allen*, not to ſet down theſe Texts at length, leſt thereby he ſhould have confuted himſelf, and ſaved me the Labour.

5*ly*. Mr. *Allen* ſaith, 'Whatever is preferr'd 'before the moſt Excellent Parts of Ceremonial 'Worſhip, as more pleaſing to God, is a moral 'duty. Now I expected it ſhould have followed, But ſinging in Rhime, as we practiſe it, is preferr'd before the moſt Excellent Parts of Ceremonial Worſhip, and therefore it's a moral

Duty: But perhaps he may not be skilled in Logick, and then it muſt not be expected from him.

But it follows, To know God, and to love him above all, to love our Neighbour as our ſelves, to do Juſtice and Judgment, to be merciful to the miſerable, theſe are preferr'd before the moſt excellent ſacrifices, which were the chief parts of the Ceremonial Worſhip, therefore, &c. it ſhould have been: 'But, ſaith he, 'and why? But becauſe the former are moral 'Duties, and good in themſelves; whereas the latter are only poſitive Duties, and good becauſe commanded.

But what is all this to his Purpoſe, to prove ſinging in Rhime, as they practiſe it, with tunable voices, &c. a moral Duty?

Take his own Anſwer, 'And that ſinging to 'the Praiſe of God is a Duty of the ſame Na'ture, I conclude, becauſe 'tis like them, pre'ferr'd before the moſt excellent Sacrifice, as be'ing more pleaſing to God; and is not content to give us his own *Ipſe dixit* for it, but ſaith alſo, thus the Pſalmiſt tells us, *Pſal.* 69. 30, 31.

This is ſaying of things which are liable to very great Exceptions, and a confuſed looſe ſort of way of reaſoning, as is obvious to every conſiderate Reader."

But, Sir, every like is not the ſame; I pray, how come ſinging to the praiſe of God in metre and rhime, with tunable and conjoined voices, to be like to, and equal with our knowing and loving God above all, and our Neighbour as our ſelves, &c? whereas the latter are the higheſt acts of the rational Soul, and the moſt ſubſtan-

tial

tial parts of Religion, and the former only a mode of Worſhip, never commanded by God? and if it had, could have been only poſitive, and a meer ritual?

We will now examine the Text he urges to prove it.

Pſalm. 63. 30, 31. *I will praiſe the Name of God with a Song, and will magnifie him with thankſgiving: This alſo ſhall pleaſe the Lord better than an Ox or Bullock that hath horns and hoofs.*

For our better underſtanding theſe words, we will conſider the Scope of the place, which is a true guide in the Interpretation of Holy Scripture. The Deſign therefore of the Pſalmiſt being to ſet forth the ſtate of Chriſt in his Humiliation and Sufferings, when he was upon the Earth, it ought to be applied to him.

That it is ſo applied, I ſhall inſtance in ſome few paſſages, *ver.* 9. is applied to Chriſt in *John* 2. 17. *His Diſciples remembred that it was written, the zeal of thine Houſe hath eaten me up:* And the words following are ſo applied by the Apoſtle *Paul*, Rom. 15. 3. *For even Chriſt pleaſed not himſelf, but as it is written, the reproaches of them that reproached thee fell on me:* The 21*ſt.* verſe was alſo fulfilled in the Perſon of our Saviour when upon the Croſs, *They gave me alſo Gall for my meat, and in my thirſt they gave me Vinegar to drink*; as you may ſee fully teſtified in *Mat.* 27. 34, and 48. *Mark* 15. 36. *John* 19. 29. This therefore cannot be denied to be the true Scope of the place, when we have three Evangeliſts and an Apoſtle to aſſert it.

Now the Pſalmiſt being let into the Knowledge of our Salvation by Chriſt, he ſeeing this be-

before, ſpake of it as a thing already paſt, and in the 29th. verſe acknowledges his own miſerable ſtate, as being *Poor and ſorrowful in himſelf*; but ſeeing there was Salvation to be had from Chriſt, that is ſufficient to comfort him, he pours out this Earneſt Prayer to God, *Let thy ſalvation, O God, ſet me up on high!* and what would *David* do then? *I will praiſe the name of God with a Song, and will magnifie him with thankſgiving:* And this reſulted from the ſence he had upon him, of that full ſatisfaction God had accepted for Sinners in the ſacrifice of his Son, as is plain from the ſcope of the place, and is alſo fully expreſt in the verſe following; this (*viz.* the Sacrifice of Chriſt) ſhall pleaſe the Lord better than all the Sacrifices under the Law, which were but Types of him, who is the great and moſt acceptable Sacrifice; and therefore he puts down *Inſtar omnium*, an Ox or Bullock, the moſt chargeable of their Sacrifices.

From hence you may ſee, It doth not reſpect his mode of praiſing God, but the matter of it, the Sacrifice of Chriſt.

I have now replied to all thoſe ways by which he hath attempted to prove their mode of ſinging a natural or moral Duty, and have ſhewn you, that his Aſſertion from thoſe Topicks is altogether groundleſs, and therefore muſt fall together with his large Superſtructure he hath built upon it.

I had a purpoſe in this place to have made it manifeſt, that the Light of Nature, when it was at the height of its perfection, as it was in *Adam* in the day of his Innocency, was not capable (without Divine Revelation) to inſtruct

ſtruct man in all the Duties he owed to God, nor in any mode of worſhip he was to perform, much leſs is it capable ſo to do ſince the Fall. But ſeeing Mr. *Marlow* hath largely inſiſted upon it, in his *Truth ſoberly defended*, p. 12, 13, 14, 15. I refer the Reader thither for ſatisfaction, and ſhall proceed to the next Section.

'*Sect.* 2. Mr. *Allen* ſaith, he ſhall prove ſing-'ing to the Praiſe of God is the Duty of every 'Chriſtian, from the Example of Chriſt.

I deſire the Reader to keep in mind what ſort of ſinging he intends his Reader ſhould underſtand by theſe words, *viz.* ſinging in rhime, with a tunable voice, *&c.* or elſe it's nothing to his purpoſe. And I pray take notice (once for all) that his dividing his poſition into ſo many parts, and ſpeaking to each of them by themſelves, was on purpoſe to blind the minds of his unwary Reader, and never prove the thing in queſtion between us; and therefore his way is all along to conclude what he hath never proved, and from thence to infer in his next, as if he had proved it without exception: and that hath occaſioned his drawing ſo many falſe Concluſions, becauſe he hath not well eſtabliſhed the Premiſes upon which they are built, before he leaves them.

But how doth he prove our Saviour ſung? That this was his practice in Religious Worſhip, (he ſaith) is recorded, *Mat.* 26. 30. *Mark* 14. 26. I wonder at the Man's confidence, to bring theſe Texts to prove his Aſſertion, when there is not one word ſpoken of it in either of the places. For,

1. I deny that it is ſaid in either of theſe Texts, that

that our Saviour *ſung*, and let him prove it if he can.

For I have already ſhewed, that the word *Sung* is not in the Original, and I do here tell him again, that in his ſence it's neither expreſſed nor included.

2. I deny that there is an account in any other place in the New Teſtament, that our Lord Jeſus did ſing at any other time; if there be, let him aſſign it.

If he ſhall inſtance in *Heb.* 2. 12. I have already ſhewed that the word *ſing* is not in the *Greek*, but added in the laſt tranſlation.

But ſeeing it's the Opinion of ſome, and that with ſome ſeeming probability, that this Epiſtle being written by a *Jew*, to his Brethren the *Jews*, was firſt compoſed in the *Hebrew* Tongue, as well as the Goſpel of *Matthew*, and therefore the quotation being from *Pſalm* 22. *v.* 22. which was originally written in *Hebrew*, we will ſee how it agrees with the *Hebrew*, in the Epiſtle to the *Hebrews*, Chap. 2. 12.

The words in both are the ſame, but our Tranſlators have added *ſing* in the one, but not in the other: And that you may be ſatisfied I do not deceive you, I will ſet down the words, as they ſtand recorded in both places.

Pſalm 22. *v.* 22.

אֲסַפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ׃

Aſapperah Shimcha le-echai; betoch kahal ahalelecha.

In

In *Hebrews* 2. *v.* 12.

אַסַּפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ׃

Aſapperah Shimcha le-echai; betoch Kahal a halelecha.

Thus you ſee they are the ſame, *verbatim* and *literatim.*

And indeed who could imagine, that the great Apoſtle of the *Gentiles* ſhould falſifie the words he pretends to cite, ſo that the words are to be read, *I will declare thy Name unto my Brethren, in the midſt of the Congregation will I praiſe thee:* And the word *ſing* is not in the *Hebrew* in either place: See *Robertſon's Hebrew* New-Teſtament.

Beſides in divers old Bibles in *Engliſh* we have the words ὑμνήσω σε, *hymneſo ſe*, rendered, *I will praiſe thee*, without the addition of the word *Sing.*

Now the reaſon why our laſt Tranſlators have made this addition, was not from a different underſtanding of the Words, becauſe they have rendred them ſo in *Pſalm* 22. *v.* 22. but their affectation to ſinging in Rhime, it being then brought into common uſe, moved them to make this addition in *Heb.* 2. 12. and the ſame reaſon hath excited our preſent Singers to juſtifie their additions to the Word of God; a ſad thing! that Opinion ſhould be preferr'd to the truth of the Sacred Scripture.

Thus you ſee there is no ſufficient reaſon to conclude, that our Lord ſung this Hymn with his Diſciples, (or that they themſelves ſang at that time) nor any undoubted Inſtance of his ſinging praiſes to his Father as our Pattern, to

that

that Mr. *Allen* hath failed in this Inſtance, from the practie of our Saviour, to prove that ſinging the Praiſes of God is the Duty of every Chriſtian; becauſe he hath not proved that our Lord did ſing, either at this, or any other time.

'*Sect.* 3. Mr. *Allen* tells us, his third Argu-'ment is grounded upon the Apoſtolical Injun-'ctions thereof.

He begins with the Apoſtle *James*'s words, *James* 1.13. *Is any merry, let him ſing Pſalms.*

I anſwer, The word *ſing* is not in the *Greek*, and he knows it is not there, and therefore ſuch a Quotation is horrid trifling, both with the People of his Congregation and the Word of God: And I am aſhamed to think, that Men of ſuch Parts as his five Champions are, ſhould ſet their Hands to juſtifie ſo many known untruths as are in his Book: For they know the whole ſtreſs of the Controverſie depends upon the addition of the Word *ſing*, and they know it is added in the Tranſlation.

The words are εὐθυμεῖ τις, ψαλλέτω, it's rendred by *Arias Montanus*, *Æquo animo eſt quis? Pſallat*; *Caſtellio* hath it, *Lætus eſt quis? Pſallat*; *Is any merry? let him pſalm*; it is not ſing Pſalms, as they have rendred it in our laſt tranſlation. I will add thereto the Teſtimony of *Beza*, who was the principal man to bring ſinging in Rhime into uſe, as it's now practiſed; and of whom it's reported in a Book long ſince printed, to ſet forth the time of bringing humane Inventions into the Church, *Beza* being much diverted with Poetry, made his paſtime to become

come a part of the vulgar devotion; hence they have been ſtyled by ſome, *Geneva* Jigs.

Now this man leaves out the word *ſing* in this Text, altho' he hath added it in the other places; his words are theſe, *Bono animo eſt aliquis? pſallat*; Is any of a good mind? let him pſalm. By all this it's manifeſt, the word *ſing* is not in the Text.

Queſt. But it may be asked, What is the meaning of the word *Pſalm?*

I anſwer, the *Hebrew* word תְּהִלָּה, *Tehillah*, ſignifies praiſe, or praiſing, a Pſalm, *pl. maſc.* תְּהִלִּים, *Tehillim*, Pſalms, Praiſes: Hence the Book of *Pſalms* hath its Name, *Sepher Tehillim*, the Book of Pſalms or Praiſes. And from the ſame Radix with the other comes that word *Hallelu*, which being joined with a Name of God, is, הַלְלוּיָהּ, *Hallelujah*, Praiſe ye the Lord, it being compoſed of the Imperative *Piel*, הַלְלוּ, *halelu*, Praiſe ye, and the proper name of God יָהּ, *Jah*, this is the proper and prime Signification of the word.

If we conſider the *Greek* word ψάλλω, *pſallo*, it is properly to touch, whence it is that *Euripides* ſaith, that Muſitians do ψάλλειν χόρδας, *Pſallein Chordas*, touch the Strings: And hence with reſpect to the uſe of it under the Law, and among the *Grecians* alſo, they uſed to expreſs themſelves thus, *Fidibus cano*, to ſing or play on a Lute or Harp; ſo *qui ſcit fidibus ludere*, he that knew how to play on ſuch an Inſtrument, was called ψάλτης *vel* ψάλτος, one skilful therein; and ψάλμος is properly a ſong play'd upon the Pſaltery or Harp, and therefore (with their good leave) he that compoſed the

the

the Pſalm, ſent it to thoſe Maſters of Muſick, to play it upon the Harp, the Timbrel, the Pſaltery, *&c.* See *Pſalm* 81. 2, *&c.* their Inſtrumental muſick was, 1. *Shaliſhim*, an Inſtrument of three ſtrings, 1 *Sam.* 18. 6. 2. An Inſtrument called *Shuſan*, *Hexachordon*, with ſix ſtrings, *Pſalm* 60. in the Title. 3. In the Title of the 4*th.* Pſalm, *To the chief Muſitian on* Neginoth, *a Pſalm of David*; and of the 6*th. Pſalm*, *upon* Sheminith, *an Inſtrument of eight ſtrings.* 4. Graſhur, Decachordon, *An inſtrument of ten ſtrings*, with others too tedious to relate.

It is true ᾠδή, *Ode*, is a general word, and ſignifieth a Singing that is framed by an humane Voice, but the other, *Pſalmos*, a Pſalm, was to be uſed with ſome muſical Inſtrument, and was ſo appointed under the Temple-worſhip, as appears by the Titles of the Pſalms.

Now if our Brethren will not underſtand it according to its prime and proper Signification in the *Hebrew*, which is to praiſe without ſinging, but will force upon us the uſe of Singing in the practice thereof, let them avoid thoſe Arguments that are brought for the uſe of Organs, Lutes, Harps, or Pſalteries, if they can.

But when all this comes to be weighed in the Ballance of the Sanctuary, it will be found too light: For, let's *Firſt* conſider, That this was not an Injunction to the Church, how they ſhould behave themſelves in their Aſſemblies, but to ſuch of them only that were merry, and when they were ſo only. 2. It was only to Pſalm, and not to ſing Pſalms, unleſs by the uſe of an Old-Teſtament-word he will force

force an Old-Teſtament-practice upon us, and then he brings in the uſe of muſical Inſtruments alſo. 3. That ſeeing Praiſing is Pſalming, without Rhime and Metre, theſe Chriſtians might be obedient to this Exhortation, if they praiſed God in their private Capacities, after the beſt of their skill and knowledge, from the ſence of that ſpiritual Joy they found in their Souls. So that Mr. *Allen*'s firſt proof fails him; but he is loth to part with it, and therefore ſaith, it is Objected, This is a Command only to thoſe that are merry.

His Anſwer is, 'Tis certainly the Duty of 'every Chriſtian to be merry or chearful, or 'of good chear, or (which is the ſame) to re'joice in the Lord, whatever be their outward 'condition; and from thence concludes, 'tis his 'Duty to ſing Pſalms.

There are ſo many Exceptions againſt this laſt Anſwer, that indeed my time will not permit me to follow him in them all: But I hope ſome other hand may take him to task thoroughly for ſuch miſtaken Aſſertions. I ſhall only Note theſe few things:

1. He makes a time of Mirth and a time of Affliction both one, and even in this place where the Apoſtle makes ſuch a real Diſtinction betwixt them.

2. A praying under the ſenſe of Affliction, and a ſinging for Joy, muſt be both the ſame thing; for whatever their outward condition is, 'tis their duty to be merry, and to ſing Pſalms: But I will follow that part of it no further, becauſe I doubt the Man did not well conſider what he ſaid when he wrote it, and I will not aggra-

lar and relative Duties to be preſſed upon the Members of a Church, which cannot belong to them as a Community, when aſſembled together; And that it is one thing what their work may be in a Perſonal and Family-relation, in reſpect of the Duty required in this Text, and another thing to extend the Exhortation ſo far as to make it a Church-Ordinance, which he can never do from theſe words, becauſe they are exhorted to ſpeak to themſelves, and to ſing, and to make melody in their hearts to the Lord. Not that I ſuppoſe there was no Gift in the Primitive Church for ſinging forth the praiſes of God in their Aſſemblies, for in 1 *Cor.* 14. we have both a Direction and Example; and becauſe it is ſo well expreſt by thoſe eminent Servants of Chriſt, and of his Church, Mr. *Kiffin* and others, in their ſerious Anſwer againſt ſinging in Rhime, with conjoined voices, according to the vulgar practice of it, I ſhall deliver my ſelf in their words: 'We find ac-'cording to the Direction of our Lord and 'Law-giver, a Pſalm is to be managed after ano-'ther manner in the Church of Chriſt; for in '1 *Cor.* 14. 26. where it is mentioned plainly 'with reference to the Publick Worſhip of God 'in the Church, it is moſt evident by the con-'text, from *ver.* 24, to 31. that there it is under 'the general regulation of the Gift of Prophecy, 'and the exerciſe thereof limited unto one, as 'farther appears from the 16*th.* and 17*th.* verſes, 'without the leaſt intimation of its being con-'fined or reſtrained to any thing muſical or in 'metre, in the delivery of it.

And as it was performed by any one as a Gift

Gift of the Holy Spirit, (I will ſing with the Spirit) ſo it was delivered for the Edification of the whole, as the Gift of Tongues and other Gifts were in that day, of which we have an Inſtance in *Acts* 2. 4. *And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.*

And whereſoever God ſhall beſtow this Gift upon any one, he will not need their muſical Notes, as Crutches to enable him to expreſs the mind of the Spirit by, for the Edification of the Church.

But as our Brethren believe they may Preach without ſuch an extraordinary Gift, and are to do it according to this General Direction, one by one, ſo I believe we may praiſe God in an acceptable manner, according to the Gifts we have received, one by one, without any ſet form of words.

'But, ſaith he, we find a third Apoſtolical 'Injunction of this Duty in the Epiſtle to the '*Coloſſians*, Chap. 3. 16. where all that are com-'manded to have the *Word of Chriſt dwell richly* '*in them*, are alſo required *To teach and admoniſh* '*one another in Pſalms, Hymns, and Spiritual Songs,* '*and to ſing —— to the Lord.*

Here Mr. *Allen* hath again left out theſe following words, *With Grace in your hearts.* I confeſs it's more ſuitable to their promiſcuous way of ſinging, to have left it out than put in: But we muſt not take away from what is written, leſt we incur the Curſe denounced againſt ſuch that ſo do.

Beſides, I know not of any duty required in the Goſpel, that is acceptable to God, or pro-

vate againſt him that advantage he hath put into my Hands, it being obvious to every conſiderate Reader.

But to proceed, I have told him before, that the word Sing is not in this Text, and therefore we might have diſmiſt it, had he not reſolved to ſhew his skill in the *Greek*, upon the word *merry*, which gives me occaſion to examine him a little further.

I perceive my Friend *Allen* doth not think the Tranſlators have rendred the word εὐθυμεῖ, *Euthumei*, to the beſt advantage for his cauſe; for inſtead of rendring it *merry*, as they do, he will have it be chearful, or of good chear, or to rejoyce in the Lord.

That it ſignifies to be chearful, or of good chear, he quotes *Acts* 27. 22, 25. but for that other ſignification, which he ſaith is the ſame, viz. To rejoice, he cites *Phil.* 4. 4. and 1 *Theſ.* 5. 16. We will now examine theſe Texts; in *Phil.* 4. 4. the *Greek* is, Χαίρετε ἐν Κυρίῳ, *Rejoice in the Lord*, in 1 *Theſ.* 5. 16. it's πάντοτε χαίρετε, *Rejoice evermore*: So that it's not the ſame in either of theſe places, but another word, and of a different ſignification; for in *James* 5. 13. the word is εὐθυμεῖ, *Euthumei*, which ſignifies a good and chearful mind, and the other in *Philippians* and *Theſſalonians*, is Χαίρετε, *Chairete*, which ſignifies the act it ſelf of rejoycing.

Well, this poor Man hath loſt all his labour, for he hath not found out the Word *ſing* in the Original, nor proved it a Duty to ſing in Rhime, therefore we will proceed to his next Inſtance.

Another manifeſt Injunction of this Duty we have

have (ſaith he) from *Paul*, in *Eph.* 5. 19. *Speaking to your ſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging —— to the Lord.*

1. I obſerve that in ſetting down the words he leaves out theſe, *and making melody in your hearts.*

Perhaps the reaſon was, leſt his Readers ſhould ſuppoſe, if thoſe words had been inſerted, it might only have intended thoſe ſpiritual revivings they might have had in their Souls, (without ſinging in Rhime) by the Operations of the Holy Spirit upon them; without expreſſing their Joy to others by a preſimited ſtinted form of words, becauſe it's ſaid in the verſe foregoing, *Be filled with the ſpirit, ſpeaking to your ſelves in Pſalms, and Hymns, and Spiritual Songs, ſinging and making melody in your Hearts to the Lord.*

Beſides, this ſeems to be ſpoken to them as private Chriſtians, and not as a Church-Ordinance, when aſſembled together, to be performed with conjoined voices, as many other ſuch private Duties are exhorted to in this Epiſtle, as you may ſee in the *4th.* Chapter, v. 25, 26, 27, 28. to the end of that Chapter; and in the *5th.* Chapter, and the beginning, he dehorts them from ſeveral particular Evils, with the reaſons thereof, and the reſt of the Chapter is ſpent chiefly about the Duties Husbands owe to their Wives, and Wives alſo to their Husbands; and in the *6th.* Chapter he begins with Childrens Duty to their Parents, and Parents to their Children; and ſo of Servants to their Maſters, and of Maſters to their Servants: And I hope he will allow, there are divers particu-

ſitable to Men, if it be performed without Grace in the Heart.

But ſeeing Mr. *Allen* hath aſſerted that it is a moral Duty, enjoined upon all men, of all Nations, and the greateſt number of them are without the ſanctifying Graces of the Spirit in their Hearts, Chriſt's flock being but a little flock compared with the reſt of the world, he muſt believe that the greateſt part of the world are to ſing without Grace in their Hearts, that they are enjoined ſo to do, and that it is their ſin if they do not.

But I had rather aſſert with the Apoſtle, That thoſe only are required to do it, who can ſing with the Spirit, and have the Word of Chriſt dwell in them richly in all wiſdom, and have Grace in their Hearts to fit and qualifie them for ſuch a ſpiritual undertaking, than to conclude with Mr. *Allen* that they ought to ſing, altho' they want Grace and Wiſdom to perform it.

They have therefore contrived a practiſe very agreable to their Notion, to ſing by a ſtinted and pre-limited form of words, in Rhime and Metre, with conjoined Voices of all the People together, Saints and Sinners, even the moſt ungracious and prophane, that will but joyn with them in ſo doing.

Whether this looks like a Goſpel-Church-Ordinance, let all ſober Chriſtians judge. All the ſeeming difficulty in this Text to difference it from that in *Eph.* 5. 19. is in theſe words, *Teaching and admoniſhing one another.*

If we conſider it only thus, as it is in our Engliſh Tranſlation, I know no advantage this will

will give them, to countenance their practiſe of ſinging: Becauſe, if they are all Teachers, then there are no Learners, for they all ſing together at once. Had they practiſed it by having one Man ſpeak to them in a Pſalm or Song, and all the reſt had kept Silence at the ſame time, it would have given ſome umbrage to their practice, altho' it had been by a prelimited and ſtinted form of words: For the words are ſometimes uſed in that ſence, they may be ſaid to exhort one another when one ſpeaks at a time, and ſeveral of them take it by turns. But let them ſhew us if they can, that ever ſuch a form of ſpeaking was uſed, when all that were preſent ſpake together, and there were no Hearers.

The words here are διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, *Arias Montanus*, *Docentes & commonentes voſmetipſos*, Teaching and admoniſhing your own ſelves.

The word αὐτος, in the ſingular, ſignifies himſelf; it is a pronoun relative, and being compounded becomes reciprocal, or hath recourſe to the other word with which it is joined, as φίλαυτος, one that loves himſelf, of φίλος, a Friend, and ἑαυτος, himſelf; and in 2 *Tim.* 3. 2. in the plural, φίλαυτοι, *ſeipſos amantes*, which we render, *Men ſhall be lovers of themſelves*, and φιλαυτία is the *Love of ones ſelf*. And to bring it directly to our preſent purpoſe, Αὐτοδίδακτος, (of διδάσκω, to teach, and ἑαυτὸν, himſelf) one that teacheth himſelf, and as it is here uſed, teaching (and admoniſhing) themſelves. So that it appears to be the true ſcope of the place, that they were to *Teach and admoniſh their own ſelves in Pſalms, and Hymns, and ſpiritual Songs; ſing-*

ing with Grace in their Hearts to the Lord.

I need not add any more, becauſe it's impoſſible for our Singers to prove their practice, or any thing like it, from this Text.

That there is no divine Preſcription for the uſe of artificial Tunes, in ſinging the praiſe of God, Mr. *Allen* doth honeſtly confeſs, in *Chap. 6. Sect.* 1. And in juſtifying the lawfulneſs thereof, and for the better clearing of it up, he doth not urge any Text of Scripture, either from the Old or New Teſtament, that it was ever commanded by God, or practiſed by either the Church of the *Jews*, or by the Goſpel-Church in the Apoſtles days: For he muſt needs be conſcious to himſelf there was no inſtance to be given.

But, 2*ly*. He deſires that theſe things may be conſidered.

'1. That we are commanded to do all 'things in the Worſhip of God decently and 'in order.

Let the Reader obſerve by the way, That all the Chriſtian Ceremony-mongers have conſtantly made uſe of this Text by a corrupt Expoſition thereof, to juſtifie all their Innovations in Religion, and Additions to the Worſhip of God, and Mr. *Allen* is now become their Advocate.

2. He ſaith, 'That in many of the External 'Modes and Circumſtances of Divine Worſhip, 'there is no particular preſcription in the 'Word: But Chriſtian Churches are left at li'berty in theſe things, to order them ſo as they 'ſhall judge moſt for Edification.

In anſwer to this, I ſhall *firſt* deny the whole of

of his Poſition, and ſhall demand of him what thoſe things are which are a part of Divine Worſhip, and yet have no particular Preſcription in the Word? 2. How he came to know they are a part of Divine Worſhip, they not being declared ſo to be by the Word of God? 3. Who gave the Chriſtian Churches that liberty to bring them into the worſhip of God, and determine them to be a part of divine worſhip?

It is (in my Opinion) exceeding dangerous to allow it, having a tendency to root out, change and alter all the external modes of inſtituted worſhip, and is that which hath brought the Church of *Rome* (by a long tract of time) to be the Mother of Harlots, and abomination of the Earth, altho' ſhe were in her Original as true a Church as Mr. *Allen*'s.

By Chriſtian Churches I ſuppoſe he means every particular individual Church: (For I cannot apprehend how one Church ſhould have a Superiority over another, *de Jure*,) and then we may quickly have as many different modes of worſhip as there are Churches, and yet all pretend to act by virtue of Chriſt's Authority, and this will not argue their being guided by one and the ſame Spirit.

In the 3*d*. place he is pleaſed to condeſcend ſo far, as to pretend to explain this, but that Explanation is ſcarcely free from a Contradiction. I am ſorry the man hath eſpouſed ſo bad a Cauſe, that he muſt be forced to be ſelf-condemned.

For he ſaith, 'This Liberty, as I conceive, 'does not authorize any number of men in a 'Chriſtian

'Chriſtian Church, to preſcribe Rites and Ex-
'ternal Modes of divine worſhip according to
'their own Judgments, and impoſe them upon
'all others in their Communion; but theſe things
'ought to be ordered by the mutual Agreement
'of at leaſt the *Major* part of the ſeveral Mem-
'bers of it.

How he will reconcile the former part to the latter, I know not; unleſs in his Conception the *Major* part of the Church are not included in theſe words, *Any number of Men*: I hope he is not for making the Women ſole Judges in this matter,

I would therefore deſire him to anſwer me a few Queſtions.

1. Whether by Churches he doth not intend the Brethren in each Church that have the power of Diſcipline?

2. Whether there be not ſome of them particularly appointed as helps in Government, with power to act in all affairs relating to the Diſcipline of the Church? and whether ſeven of thoſe are not a *Coram?*

3. Whether this be not the preſent form of Government exerciſed in Mr. *Allen*'s Congregation?

4. Whether four of theſe ſeven, upon any difference ariſing, have not power to determine the matter; they being the *major* part?

5. Whether if any Rites or external Modes of divine worſhip be determined by them as moſt fit for Edification, they have not a power to impoſe them upon all others in their Communion?

I ſuppoſe it agreeable to his own Poſition, be-

becauſe he ſaith, theſe things ought to be ordered by the mutual agreement of at leaſt the *major* part of the ſeveral members of it: And if he ſhall extend the power of Diſcipline further, yet it muſt terminate in the *major* part of all the Brethren at a Church-meeting.

But how doth Mr. *Allen* prove this?

Why, he tells us in the *fourth* place, 'That 'tis the duty of all the Members of a Religious Aſſembly to ſing the Praiſes of God, and 'that with conjoined Voices. I perceive one Error being granted, more will follow after, for upon this he infers, 'It is neceſſary, to the 'end that this may be done decently and in 'order, that ſome general rule ſhould be agreed 'upon, according to which each may ſo order 'their voice, as that the whole Aſſembly may ſing 'harmoniouſly and without confuſion. It ſeems he is conſcious to himſelf there is none of this appointed by Chriſt, he hath took no care to prevent Confuſion in his Church about ſinging, but hath left the matter to be determined by Mr. *Allen*, and the major part of his Congregation, as they in their great wiſdoms ſhall think fit.

But what is this general Rule that they have agreed upon?

His anſwer is, 'Now ſuch a general Rule 'is, that which is uſually called a Tune, which 'therefore is neceſſary to the orderly perfor-'mance of this duty.

But how can a Tune be a general Rule? he ought to explain himſelf in his next.

But pray Obſerve, *Firſt*, He tells us 'tis the Churches liberty ſo to do; then if they had not done it, they had not ſinned, and then the omit-

omitting to ſing the Praiſes of God with a tunable Voice had been no ſin, if their determination had not made it ſo.

But, 2*dly*. 'He tells us, that ſuch ſinging is ne-'ceſſary.

Either it was neceſſary before the Church appointed it, or their appointment made it ſo. If it was neceſſary in it ſelf, previous to that appointment, then there were ſome reaſons grounded upon Scripture to make it neceſſary before that appointment was made; and then I hope they are able to produce them, that we may judge of their validity as well as themſelves.

But if their ſimple appointment thereof, and agreement thereto, makes their ſinging with a tunable Voice neceſſary, and a part of divine worſhip, I hope thoſe that did never concern themſelves in that agreement, except to oppoſe it, are not under any obligation ſo to ſing.

For, granting things enjoined, antecedently to their Injunction, to be indifferent in their own nature, and at the Churches liberty, and then afterwards to give reaſons taken from themſelves, as from their decency and order, their conduciveneſs to Edification, their tendency to the encreaſe of Devotion, their ſignificancy of this or that, is to ſpeak amazing contradictions.

And to make things neceſſary by an agreement of the *major* part of the Church, not enjoined by the Word of God, is an act purely of Power: And ſo far as it is affirmed to be a part of divine Worſhip, it is an Invaſion upon the Regal Authority of the Son of God.

Is not this the very Argument that all the Uſur-

Uſurpers in the World, both Princes and Prieſts, have alledged, for impoſing their Humane Inventions upon the Conſciences of men about divine worſhip? And will Mr. *Allen* (who hath diſſented from them about the external modes of ſome parts of inſtituted worſhip) take upon him to juſtifie thoſe Men in their ſo doing? Surely his Brethren have cauſe to take it ill at his hands: For he that builds again the things he hath deſtroyed, makes himſelf a Tranſgreſſor.

And I pray conſider, All our Obedience in the Worſhip of God is the Obedience of Faith; and if the Scripture be the Rule of Faith, our Faith is not in any of its concerns to be extended beyond it, no more than the thing to be regulated is to be extended beyond its Rule.

The Famous *Baſil* could ſay, Φανερα ἐκπτωσις, ϗ ὑπερηφανιας κατηγορια, *&c.* It hath the manifeſt guilt of Infidelity and Pride to reject any thing that is written, or to add or introduce any thing that is not written. And this is the ſumm of all we contend for.

And in his Epiſtle 80. *ad Euſtath.* he rejects all pretences of Cuſtoms and Uſages of any ſort of Men, and will have all differences to be determined by the Holy Scripture.

Chryſoſtom in his Homily on *Pſalm* 95. ſpeaks after the ſame manner: Who is this that promiſes theſe things? He anſwers, *Paul:* For we are not to ſay any thing without Teſtimony, or upon our meer reaſonings: For if any thing be ſpoken without Scripture-teſtimony, the minds of the hearers fluctuate, now aſſenting, anon heſitating; ſometimes rejecting what is ſpoken as

trivi-

frivilous, ſometimes receiving it as probable: But where the teſtimony of the Divine Voice comes forth from the Scripture, it confirmeth the Word of the Speaker, and the mind of the Hearer.

The ſame Author, as in many other places, ſo in his 13th. Homil., on the ſecond Epiſtle to the *Corinthians*, expreſly ſends us to the Scriptures to determine all things, as being the exact and perfect Canon, Balance and Rule of Religion.

Hierom alſo ſaith, *Quod de Scripturis Authoritatem non habet, eadem facilitate contemnitur, qua probatur*; Whatſoever hath not the Authority of Scripture, may as eaſily be contemned as approved.

Among the *Latin* Fathers *Tertullian* is expreſs to the ſame purpoſe, for in his Book againſt *Hermogenes*, he ſaith, *Adoro plenitudinem Scripturæ, quæ mihi factorem*, &c. *I adore the fulneſs of the Scripture*, and let *Hermogenes* prove what he ſaith to be written, or fear the Woe denounced againſt them who add to, or take from the Word of God.

And in his Book *De carne Chriſti*; *Non recipio quod extra Scripturam de tuo infers*; *I do not receive what you bring of your own, without Scripture.*

Alſo in his Book *De præſcriptionibus*: *Nobis nihil ex noſtro arbitrio indulgere licet, ſed nec eligere quod aliquis de arbitrio ſuo induxerit, Apoſtolos Domini habemus Authores*, &c. *It is not lawful for us* (in theſe things) *to indulge our own wills, nor to chooſe what is brought in by the will of another; we have the Apoſtles of our Lord for our Example*, who brought in nothing of their own minds

or

or choice, but what they had received from Chriſt, they faithfully communicated to the Nations. And this muſt needs be a great truth, becauſe Chriſt is the only Law-giver to his Church; God hath appointed him to be Head over *all things* to the Church: All power is given to him as Mediator in Heaven and Earth, we are to hear him in all things whatſoever he hath ſaid; *His ſheep hear his voice, and a ſtranger they will not follow, for they know not the voice of ſtrangers:* We are to contend for that Faith (and no other) which was *once* delivered to the Saints, not what hath been ſince brought in by humane Invention, under the pretence of Decency and Order; for we are not to add to his Words, leſt he reprove us, and we be found Liars.

It was the high Commendation of the Church at *Corinth*, That they kept the Ordinances, as *Paul* had delivered them, and that they followed him therein, as he followed Chriſt, and we are to walk ſo, as we have them for an Example. Away therefore with all this pretence of Decency and Order, where we have neither command nor Example for our Guide, as there is none in all the Holy Scripture for this mode of ſinging which they have ſet up.

But I hope it is not yet ſo bad with them as it was with that Enemy of the Chriſtian Religion, *Samuel Parker*, D. D. and late Biſhop of *Oxford*, to ſay as he doth in his *Eccl. Polity*, *pag.* 178. 'That all the pious Villanies that ever 'have diſturbed the Chriſtian World, have 'ſheltered themſelves in this grand Maxime, that 'Jeſus Chriſt is the only Law-maker to his 'Church. And alſo oppoſes the Maxime it ſelf.

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But however, they may (if the Grace of God do not prevent) come in time to be of his mind: For I perceive, they do not own that Chriſt hath made ſufficient proviſion for his Church, by Laws of his own making, but hath left the modes of Worſhip to the diſcretion of the *major* part of Mr. *Allen*'s Congregation, to be done decently and in order, according to their agreement. And if Mr. *Allen*, or any of his five Champions, will oppoſe the Maxime it ſelf, (as all Will-worſhippers are forced to do) I am of Opinion, whatever apprehenſions they may have of their own Abilities, they are no way competent to diſprove this Foundation-principle of the Goſpel.

It's true, all political worldly Government conſiſts in the exerciſe of Principles of Natural Right, and their juſt application to Times, Ages, Perſons, and Occaſional Occurrences, wherein Mens Eaſe and Profit (not their Conſciences) are concerned. But in the Worſhip of God things are quite otherwiſe, for they have a regard to the pleaſing of God, and to Man's Eternal Felicity.

The former indeed, as they reſpect Civil Government, are liable to alterations, according to the various circumſtances of Perſons, Times and Places.

But the matters of divine inſtituted worſhip being ſpiritual, and depending only upon the will of the Law-giver, and his Acceptation of the Perſons and Services of the Worſhippers, are not capable of any humane Variation whatſoever: They have no reſpect to Climates, Cuſtoms, Forms of civil Government, or any other

other thing of the like nature. For the worſhip of God under the Goſpel is (and ought to be) the ſame at all times, in all places, amongſt all People, in all Nations: And the order of it is fix'd and determined in all particulars that belong unto it.

And let not any (eſpecially our Brethren) pretend the contrary, who have ſeparated from other Churches for their Innovations in matters of worſhip, until they can give an inſtance of any ſuch defect in the Inſtitutions of Chriſt, as that the worſhip of God cannot be carried on, nor his Church governed and edified, without an addition of ſomething of their own for the Supply thereof, which therefore ſhould and would be neceſſary to that end, antecedent unto its addition: And when they have ſo done, I will ſubſcribe to their mode of ſinging, or any other thing they ſhall ſo add.

I can ſcarcely ſatisfie my ſelf without proſecuting this to its utmoſt limits, becauſe I ſee the Declenſion that is in our day requires it, but my leiſure will not permit me at this time.

One thing more I ſhould ſpeak to, before I cloſe theſe Animadverſions; and that is, to anſwer thoſe ſilly Reflections which Mr. *Allen* makes upon ſome of the Queries, about the uſe of the Verb ὑμνέω, and its derivatives, that it doth not only ſignifie to praiſe, but alſo to lament.

I ſhall therefore repeat the two Queries,

Qu. 6. Whether the term ὑμνήσαντες, *hymneſantes*, doth not as ſtrongly imply that they lamented, as that they ſung and rejoiced?

Q. 7. Whe-

Qu. 7. Whether there is not a greater probability, that they mourned or lamented, than that they ſung and rejoiced at that time?

But Mr. *Allen* ſaith, 'This is ignorantly (to 'ſay no worſe) intimated by a late Queriſt.

This man ſeems to have a great Opinion of his own (late) acquired Knowledge, that at every turn he muſt be upbraiding others for their Ignorance, I hope all the World are not ignorant beſides himſelf.

I will prove that (in this point) the ignorance (not to ſay worſe) lies at his own door.

For the Learned *Leigh*, in his *Critica ſacra*, ſaith, *Verbum ὑμνεῖν, Non ſolum laudes dicere ſignificat, ſed etiam conqueri*; The verb *hymnein* doth not not only ſignifie to ſpeak Praiſes, but alſo *conqueri*, viz. *to lament, to complain, to make moan*, as that word ſignifies; and *conqueſtio* and *conqueſtus* is *a complaining, lamenting*, or *crying out*, as uſed by *Livy* and others, and is well known to the Learned to be uſed in that ſence.

Alſo Mr. *Alexander Rowley*, in his Συνεργὸς τοῖς Μαθηταῖς, tells us, the word ὑμνέω, *hymneo*, ſignifies *conqueror*, viz. *complain, make moan, lament.*

Likewiſe Mr. *Keach*'s Learned Hand, at the end of his *Breach Repaired*, when he hath recited Mr. *Marlow*'s words, that *hymno* ſignified *conqueror*, to complain, and that *hymnein* was put for *lamentari*, to lament, which he cites out of *Conſtatice*'s *Greek Lexicon*, he ſaith, this I readily allow, and (if I am not miſinformed) this is Mr. *William Collins*, one of his five Learned Champions, who have ſet their hands in commendation of Mr. *Allen*'s Book.

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I could cite many other Teſtimonies, if there were occaſion; but theſe are ſufficient to curb his Inſolency againſt the Queriſt, and to prove that he only, and not the Queriſt, is an *Ignoramus*.

But (ſaith he) I have ſearched all the places where this word is uſed by the *Seventy*, and can find nothing in them for this Suggeſtion.

This ſeems to be done on purpoſe to make his Reader believe the Queriſt had directed him to the Seventy for his Authority, whereas he ſaith not one word about them, therefore (rather than want buſineſs) he hath ſet up a man of ſtraw of his own to fence againſt.

But I wonder how he dares affirm, that he hath ſearched all the places where it's uſed by the Seventy, when the Learned *Weemſe*, in his Chriſtian Synagogue, ſaith, 'This Tranſlation of the '*Seventy* periſhed when the Library of *Ptolemy* 'was burnt by *Pompey*, therefore they are but 'fragments of it which we have now.

Beſides, the *Seventy* were not θεοπνεῦστοι, divinely inſpired, and therefore might err as well as others. It is recorded of them, that they purpoſely changed ſome places, for fear of giving offence to *Ptolemy* and his Queen.

As they do not tranſlate the *Hebrew* word by λαγὼν, a Hare, but δασυπόδα, rough foot; becauſe the Queen was called *Arnbath*, a Hare, leſt ſhe ſhould ſuppoſe they mocked her, *Levit.* 11. 6.

And in *Deut.* 32. 8. where they ſhould have rendred it the Children of *Iſrael*, they tranſlated it Angels of God, leaſt the Heathen ſhould be offended with *Iſrael*'s being equalled with the reſt

of the World; thirteen ſuch places they thus tranſlate, as *Joſippus* and the *Talmud* teſtifie.

They have likewiſe added a hundred years to the Lives of each of the Fathers mentioned in *Gen.* 5. that they might ſeem to match the Fabulous *Egyptians* in the number of their years; and they added three or four verſes at the end of *Job*, which are not originally ſet down in the *Hebrew*.

And as I would not take that for a good teſtimony which is not, ſo on the other hand I would not reject any thing that deſerves commendation in its due place.

That which is *Authentica Veritatis*, is the *Hebrew* of the Old Teſtament; and the Tranſlation of the *Seventy* is only *Eccleſiaſtica univerſalis recepta*, where the firſt cannot be come at, but not eſteemed of equal Authority with the *Hebrew*.

Moreover, to return to Mr. *Allen*, he doth give his Conceſſion, that it may have been uſed in that ſenſe, even by *Greek* Authors: For he ſaith, 'And tho' any Inſtance ſhould be found 'in prophane Writers of its being thus uſed 'by way of Antitheſis, (I ſhall leave him to be corrected by another hand for the improper uſe of that word) yet, ſaith he, 'I think it 'would be very unreaſonale to take it in ſuch 'a ſtrained ſenſe in the Scripture.

It is not the firſt time Mr. *Allen* hath been miſtaken in his thoughts: For, muſt we ſuppoſe that none of the Learned *Greeks* underſtood the true *Etymology* of their own Native Language, beſides the Pen-men of the New Teſtament.

And

And 2*ly*. I will ſuppoſe they underſtood their own Native Language better than Mr. *Allen* is capable to do; and knowing the Cuſtoms of their own Countrey, were better fitted to adapt *Greek* words to thoſe things they treated of than one of another Countrey, and ſo far remote both as to Place and Time.

3*ly*. After all this noiſe about the *Seventy*, the Queſtion is not how it was uſed by them in their tranſlation of the Old Teſtament, but how it is uſed by *Matthew* and *Mark*, in thoſe two places the Queriſt refers to? ſo much for the ſixth Query.

Qu. 7. Whether there is not a greater probability that they mourned or lamented, than that they ſung and rejoiced at that time?

I ſhall eſſay to make that good, from the preſent ſtate the Apoſtles were in, and the Circumſtances that attended them at that time.

1. From the ſence they had upon them that their Lord and Maſter was to be betray'd and crucify'd, which muſt needs be a very afflicting conſideration, *Mat*. 26. 21, 22. *And as they did eat, he ſaid, verily, I ſay unto you, that one of you ſhall betray me; and they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?* the like account you have in that Parralel Place, *Mark* 14. 19. *They began to be ſorrowful*; and in *John* 13. which appears (by comparing it with the former) to be at the ſame time, both by *Judas*'s betraying him, and the other concurring circumſtances, we find they were ſo filled with ſorrow, that our Saviour obſerving, forbears to proceed any further, before he had uſed means to comfort them, *John*.

14. 1. *Let not your heart be troubled:* And again, in ver. 27. *Let not your heart be troubled, neither let it be afraid*; and in *Chap.* 15. 19, 20, 21. when he had told them how they ſhould be hated and perſecuted by the world, as alſo in *Chap.* 16. and the beginning, he doth again obſerve how greatly they were afflicted thereat, and therefore ſaith to them in *ver.* 6. *Becauſe I have ſaid theſe things unto you, ſorrow hath filled your hearts:* And in *v.* 22. *And ye now therefore have ſorrow*; and in *Chap.* 18. 1. *When Jeſus had ſpoken theſe words, he went forth with his Diſciples over the Brook Cedron, where was a Garden, into the which he entred, and his Diſciples, and Judas came with a band of Officers, who ſeiz'd him, bound him, and led him away*; as you may ſee more at large in that Chapter.

If it ſhould be ſuppoſed, that our Saviour's words had taken off this Grief and Sorrow before he inſtituted his laſt Supper, as the contrary is evident from the place it ſelf, ſo it is alſo manifeſt that it remained upon them after they were in the Garden, by the concurrent teſtimony of the ſeveral Evangeliſts to this matter, *Mat.* 26. 43. *Their eyes were heavy:* And the ſame account in *Mark* 14. 40. And moſt expreſly by the Evangeliſt *Luke*, Chap. 22. 45. *And when he was come to his Diſciples, he found them ſleeping for ſorrow.*

From all which it's evident, that the Querift's Suggeſtion, that it was more probable that they mourned or lamented, rather than rejoiced at that time, was not the effect of Ignorance, or worſe, but from a Solid Judgment, grounded upon the word of God; And that it was Mr.

Allen's

Allen's Ignorance (not to ſay worſe) that made him ridicule the Querift, (altho' an ancient Member of his own Church, and one that hath been both a Deacon and an Elder in time paſt) and ſpeak ſo diminutively of him as he hath done in divers places of his Book.

But Mr. *Allen* is not ſatisfied with this, but makes a further remark upon it, and gives it this fine name of a Fancy.

His words are theſe, 'I ſhall therefore diſ-'miſs this Fancy with only Noting, That ſhould 'this new Interpretation be admitted, then 'where 'tis ſaid, *Paul* and *Silas ſang praiſes to* 'God, *and the priſoners heard them*, the meaning 'would be, *they lamented ſo loud, that the priſoners* 'heard them.

I anſwer, 1. By letting him know, there are many words in Scripture uſed in a very different ſignification.

As for inſtance, the word בָּרַךְ, *barach*, is rendred, *he bleſſed*, in many places in the Old Teſtament; and in other places when it is ſpoken of Curſing God, it being accounted by the *Hebrews* ſo horrid, they will not expreſs it by a proper word of curſing, but put *bleſs* for it; as in the caſe of the falſe witneſſes againſt *Naboth*, 1 Kings 21. 10, 13. the words are, *Thou didſt bleſs God and the King*; and in *v.* 13. *Naboth did bleſs God and the King*: Now in this place it muſt be underſtood *to curſe*, and therefore our Tranſlators have rendred it according to the true Scope, *Blaſpheme God and the King*. In *Job* 2. 5. the word is *barach*, *he bleſſed*, but it's thus tranſlated, *He will curſe thee to thy face*; and in *v.* 9. it's the ſame word, and yet it's rendred *Curſe God and dye*.

Again, the word לֶחֶם, *lechem*, ſignifies to *eat bread*, and yet it's ſometimes rendred (and that rightly) *to wage war*; and they give this as a reaſon for ſuch a uſe of the word, that War devours Men, as Men devour Bread.

Alſo רוּחַ, *ruach*, ſignifies *ſpirit*, *breath* or *wind*, it's ſometimes put for the Holy Spirit, ſometimes for the Soul of man, ſometimes for the breath inſpirid and exſpired by a living Animal, and at other times for the wind it ſelf.

Beſides theſe, there is an inſtance in the caſe depending, which had he been skilled in the controverſie, he might have underſtood.

For the word הָלַל, *halal*, in the conjugation *kal*, ſignifies he was mad, but in the 3*d*. conj. it is הִלֵּל, *hillel*, *he praiſed*, and hence *tehillah*, praiſe, or praiſing, a Pſalm, and in the *pl. maſc. tehillim*, praiſes, from whence that Book hath its name, *Sepher tehillim*, the Book of Praiſes.

Now I pray obſerve Mr. *Allen*'s Logick.

If there be a word of a different or contrary ſignification, it muſt be uſed in one of thoſe ſenſes only; for he tells us, that if we will underſtand it ſo in *Mat.* 26. 30. and *Mark* 14. 26. that they lamented, then we muſt undeſtand it ſo in every other place where it's uſed, or elſe elſe his Argument is a *Non-ſignator*, for he ſaith we muſt uſe it ſo in *Acts* 16. 25. without aſſigning any other reaſon.

We will therefore try it in theſe few Inſtances:

1. If *Barach*, he bleſſed, becauſe it's ſometimes put for Curſing, ſhould always be uſed in that ſenſe, where-ever it occurs, then in all places where the Prophet *David* ſaith, *Bleſs the Lord*,

O my Soul, it muſt be meant, *Curſe the Lord, O my Soul!* And where he ſaith, *Bleſs the Lord, all ye his Saints*, it muſt be intended, he exhorted them to Curſe him: And then what fine work would he make of interpreting Scripture; but theſe things are eaſily underſtood by the ſcope of thoſe places where the word is uſed.

2. Becauſe *Lechem* is ſometimes put for War as well as for Bread, by Mr. *Allen*'s Rule whereever Bread is intended we muſt call it War.

3. Becauſe *Ruach* is ſometimes put for Breath, doth he think it good Logick to aſſert, that where ever the Soul of Man is intended thereby, it is nothing elſe but his Breath? or, becauſe it doth ſometimes ſignifie the Wind, therefore when it's put for the Divine Spirit, it's the Wind only that is intended? But this is his way of arguing.

4. Becauſe the word *Halal* in the firſt conjugation ſignifies *he was mad*, that where ever we meet with it as uſed in the third conjugation, which ſignifies *he praiſed*, &c. and find it written, *they praiſed*, or *ſung praiſes*, muſt we from thence conclude that all that did ſo were mad? I do not think Mr. *Allen* will allow of ſuch an Interpretation.

I ſhall therefore diſmiſs this *Fancy* in the words of Mr. *Keach*'s learned hand, in his Anſwer to Mr. *Marlow*'s Appendix.

As to what Mr. *Marlow* ſaith of the uſe of the word ὑμνεω, *hymneo*, to reproach, to accuſe, to complain, &c. I readily allow —— But the uſe of the words to theſe ends doth not at all prejudice its primary ſignification, which is certainly true.

So

So that you may ſee, if Mr. *Allen* had but read what this Gentleman had written five Years agoe, he might have ſaved himſelf and me all this trouble.

But he proceeds to tell us, It is Objected, That had this Hymn belonged to the Lord's Supper, doubtleſs the Apoſtle would have mentioned it, when he ſets down the Inſtitution of this Ordinance, as he had received it from the Lord, 1 *Cor.* 11. 23, *&c.*

To this he replies, That were there any force in this Objection, we might alſo thence conclude, that giving thanks before the Cup doth not belong to it; of which, tho' it be plainly expreſt by the Evangeliſt, yet the Apoſtle makes no mention.

This is a bold ſtroke, I could not but admire at this Aſſertion; for if he had but read the place cited by himſelf, he might have been ſatisfied he was in an Error: I will therefore ſet down the words at length.

1 Cor. 11. 23, 24, 25. *For I have received of the Lord that which alſo I delivered unto you,* (I hope he doth not think the Apoſtle was going to tell them a Lye) *That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, Eat, this is my body, which is broken for you; this do in remembrance of me: After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood, this do ye, as oft as ye drink it, in remembrance of me.*

I pray obſerve how this Inſtitution is laid down.

1. Saith the Apoſtle, *He took Bread.*

2. That

2. That before he brake it, *he gave thanks.*

And touching the Cup, he thus expreſſes it; *After the ſame manner alſo he took the Cup:* And in *Chap.* 10. 16. *The Cup of Bleſſing which we bleſs.*

Now I muſt confeſs, if the Apoſtle had not told us, that Chriſt gave thanks before he broke the Bread, there had been ſome umbrage for this pretence; but when the Apoſtle ſaith expreſly, *After the ſame manner alſo he took the Cup*; it muſt be to denote that he gave thanks before he gave it to them, or elſe the words are neither Senſe nor Grammar.

I conclude therefore, (to uſe his own Rhetorick) It's a bold and confident aſſertion, contrary to truth, and to the plain meaning and ſcope of the place: And how his five Champions come to be guilty of ſuch an over-ſight, I know not, unleſs they ſet their Hands to a Book they had never read.

I conclude again therefore, That this Hymn might belong to the Paſſover, and ceaſe with it, not being mentioned in any of the Apoſtolick Writings, as practiſed by any Church of Chriſt in thoſe dayes. And alſo, becauſe Mr. *Allen* himſelf doth confeſs there was a Hymn belonging to the Paſſover, altho' he thinks that both that and the Supper were included in it at that time, and that it was performed at leaſt eſpecially (they are his own words) upon the occaſion of his own Supper, but doth not give us any one inſtance that our Lord Jeſus did ever ſing, either at that or any other time.

There is one thing I had like to have forgot, That Mr. *Allen* doth ſo ſlightly paſs over that Objection, without giving it its due weight, *viz.*

They

That by the ſame Rule they bring into the Church a prelimited and ſet Form of ſinging in Rhime, they may alſo introduce a ſet Form of Prayer.

I do aver, There is more to be ſaid for ſuch a Form of Prayer than for their Form of Singing.

Firſt, Becauſe we have Forms of Prayer expreſly ſet down in the New Teſtament, as in *Mat.* 6. 9. *John* 17. *Acts* 4. 24, &c.

But we have no mention of any Song or Pſalm tranſlated into Rhyme in all the New Teſtament, or any inſtance of any of thoſe Primitive and Apoſtolick Churches that ever ſung as our Brethren do.

Secondly, I would fain know, how they will prove that any part of the Book of Pſalms, much leſs the whole, were tranſlated into Greek, or any vulgar Language, in the Apoſtle's days, into Rhime and Metre, as they now practiſe it.

Thirdly, If they cannot prove it, then all thoſe Churches were under an utter impoſſibility of ſinging them in Rhime, as they now do, altho' they tell us 'tis a moral duty, and ſo the duty of all the men in the World.

Fourthly, This Conſideration alone renders all they have ſaid for their practiſe doubtful, until they have proved it, and till then we ſhall forbear to practiſe it.

Poſtſcript.

Poſtſcript.

SInce I had finiſhed my Animadverſions, I have met with this Objection from a man of no mean Eſtimation; That whereas Mr. *Allen* ſaith, in *p.* 5. *Chap.* 1. 'That *ſinging* the Praiſes of 'God is a *Chriſtian* Duty, from its being a '*moral* Duty: He doth not believe that he intends thereby *ſinging* in *Rhime*, with *conjoined* voices of *all* the People together, as they *now* practice it in *their* Aſſemblies.

Having therefore ſome few *ſpare* pages, I thought good to return this Anſwer thereunto.

Either he *intends* their way of *ſinging* to be a *moral* Duty, or he doth *not*; if he *doth*, I have took him *fairly*, if he doth *not*, then it's *nothing* to his purpoſe.

For if there ſhould be any *other mode* of *ſinging* a moral duty, it doth *not* in the leaſt prove *theirs* to be ſo; his Buſineſs was to prove *their own practice* to be a *moral* Duty, for every man is to prove his own work, *Gal.* 6. 4. and unleſs he intended ſo to do, he hath blotted innocent Paper to *no purpoſe*.

There is no reaſon to blame me for taking his words in the *moſt favourable* acception; eſpecially when in his Epiſtle he ſaith, 'What is 'wanting in one place he hath endeavoured to 'ſupply in another: It being alſo his *deſign* in *that part* of his Book to prove *their* practice to be a *Chriſtian* Duty, becauſe it's a *moral* Duty, and conſequently the Duty of *all* men; not *only* to *ſpeak*, but alſo to *ſing* his praiſe; ſee *pag.* 8,

9. of his Book, and in the *Contents* of that Chapter he hath theſe very words, 'Proving ſing-'ing of Pſalms a *Chriſtian* Duty from its *morality*: So that he muſt intend *that* or *nothing*, for it's the only *medium* he makes uſe of (in that place) to prove it to be a *Chriſtian* Duty.

If therefore our Brethren will ſtand by *this poſition* of theirs, and prove *their practice* to be a *moral* Duty, taught by the *light within*, or a *poſitive* Duty, taught by the *light* of Scripture, I will be ſatisfied.

For, I would have *all men* know, I do not *contend* with my Brethren (whom I love and honour) *without cauſe*, but I do it for the *ſake* of truth, and to prevent a *gradual* Apoſtacy in *matters* of *Worſhip*; for they have already brought in this *humane Invention of ſinging* into the *Church*, and joined it with the *worſhip* of God, and where they will *fix* their *Standard*, as yet we know not, but we have reaſon to believe they will proceed *further*: Becauſe they have told us in Mr. *Allen*'s Book, *Chap.* 6. *pag.* 89. 'That in 'many of the External *Modes* and Circumſtances 'of *Divine Worſhip* there is no *particular pre-'ſcription* in the *Word*; but *Chriſtian* Churches 'are left at *Liberty* in *theſe* things, to order 'them ſo as they ſhall judge moſt for *Edification*. But *this* I have ſufficiently animadverted upon in *pag.* 55. *&c.* to which I refer you.

I ſhall *cloſe* all with a brief enquiry into the *Nature* of *thoſe Songs* mentioned in the *New Teſtament*, and in what *manner* it is recorded that the *moſt eminent* Servants of God, even the *Son* himſelf, did offer up *their Praiſes* to him.

Thoſe *Songs* I ſhall (at preſent) take Notice of,

of, that are recorded in the *New Teſtament*, you may find in *Rev.* 5. 9, 10. *Chap.* 15. 3, 4. both which I ſhall take notice of. As for that in *Rev.* 14. 3. It's indeed called a *New Song*, but the *matter* of it is not recorded, and therefore I ſhall paſs it by. *Rev.* 5. 9, 10. *And they ſung a New Song*, ſaying, *Thou art worthy to take the book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation; and haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth.* Rev. 15. 3, 4. *And they ſang the Song of Moſes, the Servant of God, and the Song of the Lamb*, ſaying, *Great and Marvellous are thy works, Lord God Almighty; Juſt and true are thy ways, thou King of Saints. Who ſhall not fear thee, O Lord, and glorifie thy Name, for thou only art holy; for all Nations ſhall come and worſhip before thee, for thy Judgments are made manifeſt.*

Here are ſeveral things to be obſerved:

1. That *theſe* are called *Songs*.

2. That the *matter* of them are *Praiſes* to *God*, and to the *Lamb*.

3. That they are in *Proſe*, and not in *Rhime*, and yet called *Songs*.

4. We may from *hence* infer, that ſuch a *Mode* of *praiſing* God is a *ſinging* of his *Praiſe* in a *true* and *proper* ſenſe, or elſe theſe could not be called *Songs*.

5. It is therefore *moſt evident*, that when we *praiſe* God in *Proſe*, after the beſt manner we can, it's as *acceptable* a Sacrifice to God as the beſt *Muſical Notes* in the World.

Beſides, If our Brethren will pleaſe to conſider, there are many *Forms* of *praiſing* God, by ſome of his moſt *eminent Servants*, yea, by the *Son* himſelf,

ſelf, recorded in the *New Teſtament*, which are *written* for our Inſtruction, tho' *not* to oblige us to expreſs our ſelves in thoſe *very* words: And yet there is *not one* Example among them of their *praiſing* God in *Rhime*, as our Brethren do.

I ſhall give you ſome *few* Inſtances, deſiring you would *read* at *length* all thoſe following *quotations*. *Luk.* 1. 41, 42, 43, 44, 45. *And Elizabeth was filled with the Holy Ghoſt, and ſhe ſpake out with a loud voice, and ſaid*, &c. Alſo *Luk.* 1. from *ver.* 46, to ver 55. *And Mary ſaid, my ſoul doth magnifie the Lord*, &c. *Zachariah* the Prieſt, *Luke* 1. 67, &c. *being filled with the Holy Ghoſt, propheſied, ſaying, Bleſſed be the Lord God of Iſrael*, &c. Here was the high praiſes of God in his mouth joined with Propheſie.

It is left upon record, how the Lord Jeſus *gave thanks* to his Father, *Mat.* 11. 25, 26. *Luke* 10. 21. *In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of Heaven and Earth*, &c.

And in *Acts* 4. 24, *&c.* we have an account of the *Apoſtles* and *their* Company *lifting* up their *voice* to God, both in *praiſing* of him, and *praying* to him at the ſame time, which may ſerve as an *Example* to *us*, to mix our *Praiſes* to God with the *prayers* we make unto him, according to that Exhortation, 1 *Tim.* 2. 1. Thus you ſee that in *all* theſe places there is uſed neither *Rhime* nor *Metre*, but a *praiſing* God in *Proſe*, which met with the *higheſt acceptation* from him, through the *Interceſſion of Chriſt*. And I hope our Brethren for the time to come, will be pleaſed to follow ſuch Praiſe-worthy Examples.

FINIS.